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The Fifth Word From the Cross

By W. M. Czamanske

HE CRIED, "I thirst!" who lets the rain
Come down upon the thirsty land,
And holds the ocean and the sea
Within the hollow of His hand.

How could He thirst, the riven Rock,
Who stilled His people's deep distress,
And made the bitter waters sweet
At Marah, in the wilderness?

How could He thirst who bids us come
That we may freely drink and live?
Could every brook have failed for Him
And have no cooling draught to give?

He thirsted on the cross for us,
Our sins of vile excess He bore,
That we might take the cup He gives
And freely drink to thirst no more.

Where Defeat Begins

Sinful acts are only the outworking of evil thoughts. No Christian is beyond the possibility of opening the door to Satan, and when he comes in he works havoc. He plants seed thoughts, and if they are allowed to take root there is no telling what the harvest will be. They may be tiny seeds of lust, anger, discontent, greed, or unthankfulness; and, unchecked, they grow into broken homes, severed friendships, a ruined ministry. God has given us many warnings of this danger. Through Malachi He warned Israel against marital unfaithfulness, twice saying, "Take heed to your spirit" (2:15, 16). Tragedy has come into many a home because one partner did not take heed to his or her spirit. Every one of us needs Paul's warning, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). Likely it is Paul who also said, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12, 13). It is the same kind of admonition in Proverbs: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). There seems to be particular need in these days that Christians should take heed to their spirits in their dealings with one another, for feelings are sensitive, tempers are short, and pride is rampant. Our greatest need is to allow the Spirit of God to rule in the citadel of our hearts and, by His grace, to allow nothing to break our communion with Him.

The Red Streak in the Y.W.C.A.

This editorial reviews "Behind the Lace Curtains of the Y.W.C.A.," by Joseph P. Kamp. (Constitutional Educational League, Inc., 342 Madison Ave., New York 17; 50 cents a copy, three copies for $1.)

The report of the Committee on Un-American Activities contains the following:

"Question 86. Is the Y.W.C.A. a Communist target?

"Answer. Yes, and so is the Y.M.C.A."

THE radio speaker, Mr. Fulton Lewis, Jr., announced some time ago that the Government was preparing to issue a report on "Religion and Communism." The material which Mr. Joseph P. Kamp has unearthed and presented in "Behind the Lace Curtains of the Y.W.C.A." might well constitute a chapter of it. It has to do with the infiltration of the national Y.W.C.A. by Communist and other Left-Wing elements, and exhibits a well-nigh incredible situation. Before publishing, Mr. Kamp turned over all the evidence to the top persons in the "Y" hierarchy, and specifically to their attorney, who made then a parallel investigation. This confirmed the facts as stated. There is, therefore, no question as to their truth. As a consequence, the "Y" attorney recommended to the leaders of the National Board that it eliminate the Public Affairs activities of the Y.W.C.A. altogether.

Yet, to date, they have done nothing.

The Y.W.C.A. is "the greatest and strongest group of women ever formed." More than three million women are members. It has a staff of 2,554 paid executives and 90,000 volunteer leaders. It has units in 435 cities and in 614 colleges, and 77 Negro branches, 31 district "Y's" and 1,550 clubs in villages and rural centers. Its stated purpose is "to train potential Christian leaders . . . to develop competent responsible citizens . . . to build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed by our faith as Christians."

It was once famous for its Bible classes. Modernism penetrated its leadership, sowing widely the silly "social-gospel" phrases. The crop now being reaped is an ominous Communist propaganda.

Thus, according to Mr. Kamp, "one Red youth movement, with 'Y' and 'Y'-trained leadership in command at the top, is an extension of the Cominform

Comfort for Dark Days

"This is my comfort in my affliction: for thy word hath quickened me" (Psa. 119:50).

and Soviet Intelligence." This information comes from the U. S. State Department. "The Y.W.C.A. helped to found it, affiliated with it and provided it with funds. . . . In July, 1948, the Y.W.C.A. was warned that its name was being used in the promotion of a Communist front."

More than 200 subversive Communist affiliations of members of the Y.W.C.A. National Board and its directing committees and Headquarters staff have been recorded, according to this report. The Y.W.C.A. is charged with "constantly organizing political pressure blocks to influence Congress" in its legislation. "The only missing detail" in this evidence, we are told, is "the identity of the author of a Y.W.C.A. booklet who will soon be named in the Communist spy ring investigation. Since the matter is now being considered by a Federal Grand Jury and two Congressional committees, the name will have to be held in confidence for the present."

Mr. Kamp admits that the really responsible leadership of the Y.W.C.A. has been unaware of what has been going on in the organization. If this is the case, it is no tribute to their intelligence, for it is an evil of long standing. In 1934 the Communist Party at its National Convention even adopted a resolution stating that "the Y.M.C.A.'s and Y.W.C.A.'s have consciously tried to influence the youth in the factories, setting up industrial relations departments, holding discussions on unionism, etc., all with the aim of furthering class collaboration. . . . *The Party considers the work in these organizations as one of the central tasks in fighting the influence of nationalism and patriotism among the young workers*" (italics ours).

Practically all staff members of the Student Y.W.C.A. and Y.M.C.A. are members of, or cordial sympathizers with, the red League of Industrial Democracy and at "Y" Industrial Girls' Conferences the girls sing a lusty red tune reviling 'the bosses' and ending with the tag line, "The Socialists are behind us, we shall not be moved" (a travesty of Psalm 46:5!) In November, 1934, Earl Browder, then general secretary of the Communist Party of the U.S.A., in reporting to Moscow concerning the red American Youth Congress, said:

"To this Congress came delegates of all varieties of youth organizations, including the Y.W.C.A."

"Y" industrial girls at summer camps, so we are told, sing *The Internationale* and such refrains as:

Fly higher and higher and higher
Our emblem the Soviet Star
And every propeller is roaring RED FRONT
Defending the U.S.S.R.

Miss Rose Terlin, editor of "Y" publications, is listed thirty-six times in the files of the Committee on Un-American Activities for her connections with Communist organizations. She has been accused of being a Communist in sworn testimony before that committee. As editor-in-chief of *The Woman's Press* she has, as her editorial adviser, a gentleman very prominent in the Federal Council by the name of the Rev. Seward Hiltner. The Y.W.C.A. Bookshop carries thousands of booklets and books of red hue, selling them through local associations all over the country. It has issued red songs, red phonograph records, red prayers, red studies, red programs. Some of the literature commended has a dirty streak, as Wright's "Black Boy." Of its "We Plan Our Own Worship Services," by Miss Winnifred Wygal, one of the most widely used books in Y.W.C.A. religious circles, Mr. Kamp says: "How the writings of an atheistic Marxist such as Eugene Debs, or the rantings of a rabble-rousing Red agitator as Howard Kester . . . can be 'useful' in planning religious services for young Christian girls in a Y.W.C.A., is beyond understanding."

The catalogue of the Y.W.C.A. Bookshop "lists the writings of 104 authors, 19 of whom are named in Government files as affiliates of Communist or Communist front organizations." It carries the "HEADLINE booklets of the pro-

(*Continued on page 199*)

Notes on Open Letters

Does Scripture Teach the Trinity?

The doctrine of the Trinity has always been a thrilling reality to me, and I have sincerely believed in the separate person and work of all Three in One.

My son, in college, preparing a paper on Jehovah's Witnesses, came across a passage in their booklet where they state that the doctrine of the Trinity, being so very confusing to most laymen, and God not being the author of confusion as the Bible states, they believe that the doctrine is not of God.

Seeking to disprove this, and prove the Trinity according to the Scriptures, we both searched and found only 1 John 5:7, and this verse was margined by Dr. Scofield thus: "It is generally agreed that v. 7 has no real authority, and has been inserted."

Can you help us straighten this out? One of our favorite hymns is "Holy, holy, holy." We all firmly believe in "God in Three Persons, blessed Trinity," but would like the Scripture with which to defend this doctrine.—*A New York reader.*

The argument of the Jehovah's Witnesses is a false syllogism. It may be restated thus: (1) the doctrine of the Trinity is confusing to most laymen; (2) God is not the author of confusion; (3) therefore the doctrine is not of God. Several things may be said which will show the fallacy of this argument.

If we admit that the doctrine is confusing to many laymen, that is no proof that it is not true. The underlying principles of electricity would be confusing to most laymen, but it is a reality, and laymen are glad to use it. Astronomical figures are confusing to laymen, but they express reality. Radar is confusing to laymen, but they are glad that navigators on planes and ships know how to use it. Most laymen have not the faintest idea how the atomic bomb works, but they know what it did at Los Alamos, N. Mex., at Hiroshima, Nagasaki, and Bikini.

When the doctrine of the Trinity is confusing to laymen, it may be simply because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14); or because of willful unbelief—"And ye will not come to me, that ye might have life" (John 5:40); or because, though neither atheist nor agnostic, they have not thoughtfully read and reread what God has said on the subject and accepted it by faith.

In many passages the Bible reveals the fact of the Trinity. Here are a few:

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17).

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3).

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14).

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Pet. 1:2).

I. The Earth Shall Wax Old Like a Garment

The double threat of underproduction and overpopulation

By a Christian Physician

From Isaiah 51:6 come the exact words of the title, but the same thought is expressed in at least three other Bible passages (Psa. 102:26; Isa. 50:9; Heb. 1:11). It is easy to read them and think that they portray in figurative language conditions in the far distant future, but there are startling signs of decay in the earth even now. The author of this article, and the second to follow next week on man's physical, mental, and spiritual decline, is a Christian doctor in Canada who has found time to write tracts and devotional studies and to examine carefully the theory of evolution. He is author of the widely used, 94-page booklet "Evolution," now in its tenth edition. (International Christian Crusade, 366 Bay St., Toronto 1; 20c each, or $2 a dozen.) The writer does not present merely his own theories in these two articles, but brings together amazing facts which he has gathered from many authoritative sources.

IN 1785 James Hutton, who was a leading British geologist in his day, enunciated the doctrine of continuity or, as it is sometimes called, the doctrine of uniformity. According to this principle, essential uniformity in the causes and effects has prevailed in all ages of the world's physical history and the activities of the past were similar in mode and intensity to those of the present time. Nothing has, therefore, happened in the past which cannot be understood by what is taking place today. This doctrine implies that the universe came into existence and has continued ever since in response to the simple laws of physics and chemistry. It is obvious, of course, that this concept eliminates any element of divine intervention in the history of the universe, but the doctrine is one of the foundation stones of modern science today. When Charles Darwin anncunced his theory of evolution in 1859 the chain of evidence was considered to be complete. Not only the inanimate world, but the whole realm of biology including man could now be satisfactorily explained on a purely materialistic basis. The doctrine of continuity implies that there has been no creation, as we understand the term, and that the universe, including life on this planet, will continue indefinitely in the future as it has in the past.

What the Bible Says About the End

But the Word of God gives us not only a clear and marvelous account of the beginning of the universe and of the creation of man; it also gives us some very definite information about the end. We are told that "the earth shall wax old like a garment" (Isa. 51:6), and that eventually "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10). Then there will be a "new heaven and a new earth" (Rev. 21:1) to replace the sin-cursed universe of today. The atomic bomb gives us a wonderful picture in miniature of what will probably happen to the whole universe some day, when matter is instantaneously transformed into energy.

Although science is inclined to deny that there is any ultimate goal in the universe, the believer is nevertheless assured that there has been a purpose in creation; and there can be no doubt but that the consummation of the divine plan has been the creation and preservation of man, who was made in the image of God. If and when the earth is no longer able to sustain man, it will therefore have served its purpose. It will then have waxed old as a garment, and it will then be fit to be cast away as no longer useful.

Now we find two developments taking place today which are of profound significance to the human race. The first is that *we are no longer able to produce sufficient food for all the people of the earth*, and the second is that *the world is becoming overpopulated*. Eventually these two trends of underproduction and overpopulation must terminate in a state of almost universal want and desolation. Popular and scientific articles alike are appearing which develop this idea, and no doubt most TIMES readers are already familiar with the subject to some extent. In a brief paper such as this, it would, of course, be impossible to review the whole field or weigh the evidence carefully. Only an outline of the problem can be given.

Underproduction

Four factors are largely responsible for the diminished production of food and they are all of human origin. The first of these is *erosion of the soil* as a result of the present-day unscriptural and improper methods of farming. Lester Walker[1] declares that in the State of Ohio alone 115 million tons of topsoil were lost through wind and rain in June, 1947. Obviously such losses cannot be sustained indefinitely. It is well to remember that all life, both animal and vegetable, is dependent for its existence on the top soil of the earth. All the vegetation grows in the top soil, and animal life could not exist without the vegetation to support it.

In a recent broadcast over the Canadian Broadcasting Corporation, Matthew Halton[2] has given an account of an interview with Sir John Boyd Orr, who has just retired from the position of Director General of the Agricultural Organization of the United Nations. Sir John Orr is generally regarded as the greatest living authority in his field, and the report gives the very latest data on the world situation. In this report it is stated that it takes nature about 500 years to produce one inch of fertile soil, but man can destroy eight inches in two or three generations by vandal cropping. As a matter of fact, there are places in North America where six to twelve feet of topsoil have been lost through erosion since the land was first settled two or three generations ago. Louis Bromfield[3] states that in the U.S.A. good agricultural land is being destroyed by erosion and poor farming at the average rate of 500,000 acres a year. Yet with scientific methods of conservation this tremendous annual loss could be largely eliminated. It is well to remember that the North Coast of Africa was once the granary of the Roman Empire, but today it is a desert as a result of man's folly. The same transformation could very easily take place in large areas of our own country, such as the dust bowls of which we read so much a few years ago. Not only the land, but our forests also have been and are being destroyed far more rapidly than they can be replaced and trees play an important role in the economy of nature.

Only in the past few years has the extent of man's depredations been fully realized. Dr. Francis Harper[4] lists more than one hundred kinds of mammals alone that have been completely exterminated by man during the past two centuries. In a similar way the exploitation of the world fisheries has been ruthlessly carried out during the past century. Fairfield Osborn[5] in his book, "Our Plundered Planet," has shown that man is deliberately destroying the very environment on which his survival depends.

The Decrease in Soil Fertility

The second factor in the decline of world food supplies is an apparent *decrease in the fertility of the soil*. In 1840 Justus Liebig, a German chemist, introduced the use of chemical fertilizers into agriculture. The result has been that during the past century these have been used more and more, as a consequence of which the nitrogen in the soil has been artificially replaced instead of be-

ing manufactured by the organisms that normally produce it. It is possible that the artificial fertilizers act as stimulants rather than nourishers of the soil. Louis Bromfield[3] states that in spite of the use of artificial fertilizers the production per acre of food in the United States has been steadily declining since the virgin soil was first plowed. In a recent debate in the House of Lords the Earl of Portsmouth[6] has stated that "with lethal sprays we are destroying the soil's power of resistance and we are at the same time giving continuous doses of chemical food and chemical stimulants so that the infinite complex of bacterial and mycelial life in the soil is being upset, and we are upsetting the vitamins content, that is, the capacity of the soil to produce food by destroying the humus within the soil itself."

The Misuse of the Land

The third factor has been the *utilization of large areas of land throughout the world for the production of grain for alcoholic beverages and poppies for opium and for the growing of tobacco.* In the U.S.A. during the year 1946 there were 1,963,400 acres of land under cultivation with tobacco. All the land used for such purposes may be regarded as simply wasted, and yet the consumption of these commodities is so widespread that it is doubtful if any human agency could bring about a restoration of this soil for the production of food even to prevent famine.

To these other evils must be added the terrible ravages of war, especially the scorched earth policy of modern warfare. Under war conditions today whole populations are involved and the man power is drained for the armed forces and for the production of munitions so that agriculture must necessarily suffer as it always does. In spite of all the horrors of past wars and the prospect of more terrible things to come, nevertheless, as Sir John Orr[2] points out, one third of the world's revenue today is being spent in preparation for the next great conflict.

There is no doubt but that the good earth could quite easily support a much larger population if it were not for man himself. Prof. C. B. Fawcett[7] of the University of London estimates that "with our present powers of production the world may well be able to support three times the present population in reasonable comfort." But this would involve intensive effort and world co-operation, both of which seem to be for the moment at least unattainable.

In striking contrast with the dismal picture given above we may recall the well-known experiment of Perry Hayden, who planted a cubic inch of wheat in 1940 which multiplied into 72,150 bushels of wheat that fed hundreds of starving people in Europe in 1946. His experiment was a clear demonstration of the possibilities of Scriptural agriculture. God has promised that if we will pay to Him our tithe as a recognition of His sovereignty then He "will rebuke the devourer . . . and he shall not destroy the fruits of your ground" (Mal. 3:11).

One other striking phenomenon has been noted recently which cannot be without significance. In a recent article Lester Velie[8] has pointed out that *the water supply of North America is beginning to give out.* This seems almost incredible, but it appears that the underground water, which constitutes about half of the water supply of the world, is being used up faster than nature can replenish it. The amount of water stored in the surface of the earth is definitely limited as in the case of oil and coal. No one knows how long it may take to restore these deposits once they have been exhausted. In the State of Arizona, the underground supply appears to be rapidly draining away. It is stated that the water levels in some areas have dropped 55 feet in the past 6 years and one third of the state's available land faces the prospect of turning into desert. But in the East and elsewhere there are also signs that the supply of water is beginning to run short. It is stated that in Brooklyn overpumping has lowered the water to 35 feet below sea level. Not only is the underground supply of water diminishing throughout the U.S.A. and elsewhere, but the supply of water in the rivers is also apparently decreasing, perhaps as a result of the destruction of so much of our forests. In Ontario and Quebec the lower level in the rivers is already affecting the supply of electricity to the industrial areas. A short notice in a daily paper last summer stated that the Danube was lower than it had been for 179 years. It is probable that never before has such a shortage of water occurred on such an extensive scale. One need scarcely enlarge upon the significance of this situation to man and beast. It is possible that these changes may represent only a cycle in nature, but there is no record of any previous shortage on such a wide scale, as far as is known.

Overpopulation

The other significant factor in the world situation today is the steady increase in population. In India and China the population has long ago outgrown its available food supply so that famines frequently occur and they are indeed almost a biological necessity in order to keep the population reduced in numbers. One means of overcoming the steady increase in population is the extensive practice of birth control, but the difficulties appear to be insurmountable, even if such a program were desirable in itself.

The population of the world is estimated to be about 2¼ billions, and the rate of increase at the present time is about 17 to 20 millions a year. There has been an increase of nearly 200 millions since the beginning of the second World War. It can readily be seen that under these circumstances the problem of the world food supply must intensify year by year. Sir John Orr[9] has stated elsewhere that, taking into account the probable increase in world population, food production must be doubled during the next 25 years in order to provide everyone with a diet capable of maintaining health and working efficiency. This figure is based on the most scientific and impartial survey of the world situation. But there is indeed very little hope of any substantial increase in food production during the next 25 years. There is rather every indication of a decline in production and the threat of war with Russia will not improve the situation. It must be remembered that there are no more continents to plunder. Sir John Orr[2] warns of the "Great Hunger" that faces the human race in our own time. He states that we have less than 50 years to stave off destruction. Before long we may hear once again the cry of "Bread or blood!"

Not only is there a shortage of food, but as has already been suggested, there appears to be a relationship between the quality of the soil and the health of animals, including man, who live off the soil. It is difficult to prove this, however, because, as Dr. Charles Kellogg[10], Chief of the Division of Soil Survey in the U. S. Department of Agriculture, states, "the problem is almost unbelievably complicated." Nevertheless some observers believe that deficiencies in our food may account in part at least for *the lassitude or laziness which is evident everywhere today.* The divine command is, "Six days shalt thou labour," but workers in the United States and Canada now refuse to work six days a week and much of the time that should be spent in labor today is deliberately wasted. This laziness will inevitably lead to serious results, for if men will not work production will be lessened. Eventually production may be diminished to the point where a national emergency will occur, and a dictator will arise. If men will not work, the guns and whips may some day replace the voluntary method of employment which we now enjoy, as they have in other lands.

Conclusion

We have seen then that in relation to man the earth is already waxing old as a garment. Sir John Orr suggests that the world food production must be doubled and this statement is significant. Even if the people of the world were evenly distributed over the surface of the globe or even if the total food supply were evenly divided among all where they are, the production of food would have to be doubled to meet the needs of the world in the next quarter of a century. Another alternative, however, would be to reduce the population by

half. Then there would certainly be an abundance of food for everyone. And that would appear to be the divine plan.

In the terrible judgments that are to follow the coming of our Lord for His saints, we are told that power will be given to the fourth beast, death, to kill the fourth part of the earth (Rev. 6:8). At the present time that would be, roughly, 500 million persons, leaving about 1½ billions. Then again in Revelation 9:15 we learn that a third part of the remainder are to be slain. That would be another 500 millions, leaving about one billion alive or half the present population. The earth would be well able to support this number and over this remaining population our Lord will eventually establish His Kingdom on earth when He will reign in righteousness and peace for 1,000 years (Rev. 20:4). Then the fertility of the soil will be restored and "the desert shall rejoice, and blossom as the rose" (Isa. 35:1), and "they shall sit every man under his vine and under his fig tree" (Mic. 4:4).

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pet. 3:11, 12.)

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[1] Harper's Magazine, February, 1948, page 101.

[2] Canadian Broadcasting Corporation, broadcast, June 6, 1948.

[3] The Rotarian, February, 1948, page 10.

[4] "Extinct and Vanishing Mammals of the Old World." Special publication, No. 12 (American Committee for International Wild Life).

[5] "Our Plundered Planet" (Little Brown, 1948).

[6] Debates on soil and health in the House of Lords, 1943-1944, page 7. Organic Gardening.

[7] Scientific Monthly, May, 1947, page 395.

[8] Collier's Magazine, May 15, 1948, page 14.

[9] British Medical Journal, March 20, 1948, page 551.

[10] Scientific Monthly, June, 1948, page 485.

XVII. Jerusalem's Coming Days of Joy and Glory

When peace will spread out from it to all the earth

By WILBUR M. SMITH, D.D.

This article concludes Dr. Smith's impressive series on "Prophecy's Light on Our Times." Several of the articles have had to be condensed in the TIMES, *but Dr. Smith writes that the complete series, unabridged, is to be published in book form, and he hopes it will be off the press this summer. When the book is ready, announcement of it will be made in the* TIMES.

WE MUST now turn, with comments too compressed, to the brighter aspect of Jerusalem's future. As the famous seventeenth century Hebraist, John Lightfoot of Cambridge, said: "The last days of Jerusalem are charactered in Scripture, in one regard, the best of times, — in another, the worst. The best, in regard of the dealing of God; the worst, in regard of the dealing of man" ("Works," London, 1825; VII, 78). Her "best" times follow the "worst." In considering her coming days of joy and glory, I wonder how many of my readers have noticed (what had really escaped my attention until a few days ago) how many of the great prophetic books of the Old Testament conclude with extended references to Jerusalem's last days. I can only list them here. Isaiah 66; Jeremiah closes with a review of the destruction of Jerusalem by Nebuchadnezzar; Ezekiel 40 to 48; Daniel 9:27 and chapter 12; Joel 3:17-21; Obadiah 21; Zephaniah 3:14ff.; Zechariah 14:16ff. The New Testament opens (chronologically) with Zacharias ministering in the Temple; the Gospels close with Christ's ascension from the Mount of Olives, opposite the Temple; the Church is born when the Holy Spirit descends on the waiting disciples in an upper room in the same city; the New Testament closes with a vision of the Holy City coming down from God out of Heaven, the New Jerusalem.

Isaiah at the very beginning of his prophecies refers to Jerusalem as a city that "afterward . . . shalt be called The city of righteousness, a faithful town," and goes on to say, "Zion shall be redeemed with justice, and her converts with righteousness." (Let us not forget that the Hebrew word translated "righteousness" is *zedek*, which forms part of the word of Melchizedek, for which reason the writer of the Epistle to the Hebrews calls this mysterious person "King of righteousness," 7:2). Then Isaiah continues: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem" (Isa. 1:26, 27; 2:2, 3). The movement here is first centripedal, and then centrifugal. Of this time the same prophet later speaks in that famous prophecy, "Nations shall come to thy light, and kings to the brightness of thy rising" (60:3). And, in the same chapter, after other remarkable utterances, we read, "The sons of them that afflicted thee shall come bending unto thee; . . . and they shall call thee The city of Jehovah, The Zion of the Holy One of Israel" (v. 14). "The nations shall see thy righteousness, and all kings thy glory; and . . . thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God" (62:2, 3; also vs. 11, 12; 66:18-21; 45:14, 22-25; 49:12; 33:5; Jer. 30:5; Zech. 8:3-6, 22. There are many other passages predicting Israel's turning to God which I am not listing here).

In the great work by Nathaniel West, "The Thousand Years in Both Testaments," there is a tremendous statement by the great German theologian of the nineteenth century, Riehm, regarding Israel's return and conversion. "The entrance of the nations into the Kingdom of God," said Riehm, "follows Israel's conversion. They are prepared for it by judicial displays of Jehovah's majesty in the destruction of the enemies of His Kingdom. Those who are spared are filled with fear and trembling at His presence. It is the deliverance of Israel effected by these judgments, and the Messianic salvation thus brought to her people, which first awake in the nations the desire to belong to God whom they have thus learned to know as the only Helper. There is a full recognition of the *equality* of the Gentiles with the Jews in their relation to Christ and the blessings of salvation, yet this does not exclude the idea that, without prejudice to this *equality*, Israel as a nation may take a high position in the perfected Kingdom of Christ. The entry of the nations in the Kingdom of God and their *natural* fellowship with Israel are realized *through Israel* as the special possessor of these blessings" (Prof. Riehm, "Messianic Prophecy," pp. 208, 785).

It is at this time that "many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the favor of Jehovah. . . . In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. 8:22, 23; also Jer. 31:6; Micah 4:2, 3; etc.). It will be at this time that Isaiah's prediction will be gloriously fulfilled, "My house shall be called a house of prayer for all peoples" (56:7). Then will God's promise through Haggai become a reality, "In this place will I give peace" (Hag. 2:9).

Concerning the setting up of David's throne for the millennial reign of Christ, from Jerusalem, and the building of the millennial Temple as described by Ezek-

iel, we cannot tarry in this article for their consideration. (Out of a vast literature on these two subjects, may I refer to a particularly clear treatment in chapters 4 to 6 of John Wilkinson's "Israel My Glory"; Mildmay Mission to the Jews, London, 1894.)

The last reference to the earthly Jerusalem in the Bible is to an event no man of himself would ever think of inventing. It is of the period immediately after the millennial reign of the King of kings. Satan, loosed out of his prison, goes forth in one final effort, "to deceive the nations which are in the four corners of the earth, . . . to gather them together to the war." In this he is successful. One final battle. At the battle of Armageddon it is "the beast" who leads the armies of the earth in their war against the Lamb. But in this final Satanic spasm, the beast being confined to the lake of fire and brimstone, Satan himself leads this vast, unnumbered host. Brought together from every part of the earth, they "compassed the camp of the saints about, and the beloved city" (Rev. 20:7-9). "The last enemy which Israel had to encounter before the millennium was the literal Gog; the last rebellion after it derives its name from that well-remembered effort of the outside nations" (Wm. Kelly).

The City of Peace will bestow peace upon the whole earth when the Prince of Peace there reigns with the government upon his shoulders. Righteousness will be sovereign when the King of Righteousness has judged the world in righteousness. In that city as it first appears in history was seen a priest of the Most High God: in the age to come it will as a city have priestly functions in leading men to God. The Holy City will be the center of a holy humanity. To no city on earth have such titles of glory and honor been divinely given; to no city has such guilt attached as to it, which crucified our Lord; of no city are such prophecies of tragedy and tribulation uttered; toward this city will the armies of the earth march in hatred of God's peace; toward that same city will nations move, seeking the law of the Lord; from that city will flow blessings to the whole earth. Satan hates this city. Christ wept over it. The Holy Spirit descended upon its believers. The nations will be irresistibly drawn to it for war. Christ will there reign. And all the promises relating to it will Heaven bring to a glorious and eternal fulfillment.

PASADENA, CALIF.

Evangelical Teacher Training's Eighteenth Birthday

The part it has played in turning the tide in Sunday school attendance

AFTER a persistent decline in the last two decades and a loss of over six and a half million pupils, sure and certain Sunday school disaster has been averted in recent years by a small but noticeable increase in enrollment. Who or what is responsible for stemming the tide of disaster and turning retreat into advance? When all the facts are disclosed, it will be found that the Evangelical Teacher Training Association has been an important factor, not only in contending that the Sunday school was an indispensable American institution, but in promoting and preserving it.

The retrograde movement of the Sunday school was well under way when on a memorable afternoon in May, 1931, a small group of representative men met in the offices of THE SUNDAY SCHOOL TIMES in Philadelphia. Dr. James M. Gray and Dr. Clarence H. Benson represented the Moody Bible Institute; Dr. Charles G. Trumbull and Philip E. Howard, Sr., THE SUNDAY SCHOOL TIMES; Dr. Lew W. Gosnell, the Bible Institute of Pennsylvania; B. Allen Reid, the National Bible Institute; Dr. Calvin C. Ellis, Juniata College. This group met informally to consider the Sunday school's greatest need—adequately trained teachers. It had long been evident that the success of that other bulwark of American democracy, the public school system, hinged upon its normal schools. Why could not the Sunday school have institutions equally effective for the training of its teachers?

The fact that the twentieth century had brought into existence an increasing number of Bible institutes for the training of lay workers provided the ecclesiastical normal school for which Bishop Vincent and other Sunday school leaders had dreamed when the value of institutional instruction was fully recognized by the state. What was needed was some organization to foster a closer cooperation between the Bible institutes and to provide and promote a common course in teacher training that would prepare the Sunday school teacher as adequately as the public school instructor. It was on that memorable afternoon that the Evangelical Teacher Training Association came into existence to accomplish that purpose.

At Toronto, Canada, the Evangelical Teacher Training recently celebrated its eighteenth year. Today, it has a total of one hundred and fifty co-operating schools, operating not only in the United States and Canada but in Puerto Rico, Central America, Hawaii, the Philippine Islands, and Australia. The 11,796 well qualified teachers who have graduated from these schools have, in many instances, multiplied themselves by conducting training classes, thus reaching tens of thousands of teachers and hundreds of thousands of pupils. This all-important contribution to the improvement and enlargement of the Sunday school, coming in its period of persistent deterioration and decline, must be recognized as an important factor in its preservation and progress.

At the Toronto convocation, recognition was given to THE SUNDAY SCHOOL TIMES for the encouragement and assistance that were given in establishing the Evangelical Teacher Training Association, and it was agreed that, with the passing of the *Church School Promoter*, from time to time news of the Association would be sent to the TIMES for publication in its columns. The biennial report of the general secretary revealed the fact that the actual accomplishments of the co-operating schools far exceeds that of any comparative period, while the prospects for the enlargement of its field and the improvement of its work have never been as promising.

Canada is now to have its own secretary in the person of the Rev. Harold E. Garner, whose services as field representative have already made him a commanding figure at Sunday school conventions. He will have the oversight of more than thirty-five co-operating schools in the Dominion and already has a schedule of engagements that will keep him occupied until May.

The Association voted to have the manuals of the Preliminary Course published in Spanish to comply with the many requests for Bible institute training that it has received from Central and South America. Dr. John Richey, formerly representative of the American Bible Society in Spanish-speaking countries, has been particularly interested in this project and has given valuable assistance in the translation of the manuals. The publication and distribution have been assigned to the Latin American Mission of Costa Rica, C. A., which is one of the co-operating schools of the Association.

The third important action of the Association was the acceptance and the commendation of the work of the Textbook Committee. A manual of approved books for class work and collateral reading has been prepared. Mrs. E. P. Barrett of Long Beach, Calif., the chairman, together with President Judson Rudd of Bryan University, Dr. Walter L. Wilson of Kansas City Bible College, and Dr. George D. Strohm of the St. Paul Bible Institute have made a most important contribution not only to the co-operating schools of the Association but to the orthodox constituency of the Protestant denominations.

Dr. R. A. Forrest, Dr. Robert McQuilkin, Dr. Clarence H. Benson, Dr. Thomas Moseley, the Rev. Dixon A. Burns, the Rev. D. K. Reisinger, and William R. Thomas will be responsible for work of the Evangelical Teacher Training Association for the next two years. The new address of the Association is 434 S. Wabash Ave., Chicago 5.

The Red Streak in the Y.W.C.A.

(*Continued from second page*)

Communist Foreign Policy Association." One dollar book is entitled "Ten New Songs the Soviets Sing," complete with music and a mimeographed free supplement containing Russian text. The inside back cover advertises as a bargain, for fifty cents, "Fifteen Red Army Songs."

An "appropriate" book by Prof. Goodwin B. Watson deals with making the Y.M.C.A. "adaptable." This Watson was, for his lurid red record, removed from the Government payroll by a special act of Congress. The Y.W.C.A. Bookshop also handles Carey McWilliams's "A Mask of Privilege." McWilliams was cited fifty-one times by the Committee on Un-American Activities for his Communist connections.

Mrs. Norman H. Cain, who has resigned from the Y.W.C.A. because of these Communist infiltrations, calls attention to the fact that among the books favorably reviewed in the October, 1947, number of *The Woman's Press* were "The Christian Significance of Karl Marx" and a book about Alexandra Kollontay, Lenin's first Minister of Social Welfare. This story of the woman Communist leader, internationally known for her advocacy of free love, is reviewed by Elizabeth Bradley, an editor of *The Woman's Press*, who writes:

"It is a book for all discerning women — indeed for all Americans who would remember . . . the dreams of such Europeans as Karl Liebknecht, Clara Zetkin, Rosa Luxembourge [Communist leaders]. If peace is to come in our time, we shall need more women with the courage and love for humanity which Alexandra Kollontay . . . brought to their time."

Of the "CIO Manual of Practical Political Action," Elsie D. Harper writes, in *The Woman's Press*, "Never before has the unsuspecting citizen been given such a wealth of important facts." The pro-Communist work of Vera M. Dean, "The United States and Russia," is described as "useful as a text for study groups." "If you can read only one book on Russia — or even on world affairs — this might well be that book."

In twenty-six numbers of *The Woman's Press*, "a total of 80 of the leading features were contributed by writers with Communist records in the files of the Committee on Un-American Activities or the Department of Justice."

Mr. Kamp calls attention to the fact that the Personnel Director for the National Board of the Y.W.C.A., Dorothy P. Wells, lists, as one of her qualifications for her job, her studies at the Communist-Socialist New School, of New York. She would then be not overlikely to screen out fellow travelers from places of responsibility and influence in the Y.W.C.A. headquarters and throughout the country.

The New School, it may be explained, was established by near-Bolshevist Intelligentsia in New York. Among its lecturers have been the atheist Jew, Harold Laski, and Hans Eisler, brother and fellow Communist of Gerhardt Eisler, top agent of the Comintern, who, until lately, represented Moscow in charge of all Communist activities in the United States. Another instructor at the New School is Kathleen W. MacArthur, who is also in charge of Religious Resources for the National Board of the Y.W.C.A. Mr. Bryn J. Hovde, President of the New School, was the principal speaker at the last Y.W.C.A. convention, while Mrs. Hovde was a busy participant as a member of the National Board of the Y.W.C.A.

(*Continued on page 216*)

A Call to Prayer for China

Four objectives that challenge believers to a World-Wide Day of Prayer

THIS is a call to Christians throughout the world to pray earnestly and fervently for China in this hour of crisis in that great land.

It is suggested that on the appointed day Christian people meet together in homes, mission halls, churches, and other convenient places, to spend a day of united intercessory prayer on behalf of China.

At various times in the history of the world, marvelous and miraculous results have been brought to pass by special days of intercessory prayer. Long ago, when Nineveh was to be destroyed in forty days, the people fasted, and cried mightily to God, and turned from their evil ways, and Nineveh was spared for more than two hundred years.

In the history of Great Britain, days of prayer were appointed in various times of crisis, and God wondrously heard and answered the cry of His people. The miracle of Dunkirk (May, 1940) is still fresh in our minds. In the United States days of special prayer have been held and most marvelous blessing has followed.

Twenty years ago it seemed as if the missionaries would be driven out of China. Churches and mission halls were sealed up, the missionaries fled from their stations to coastal cities, and all seemed lost for the further spread of the Gospel. A World-Wide Day of Prayer for China was organized and carried out. God heard and answered, and the last twenty years have seen a great advance for the Gospel in that great and needy land.

Once again there is a great crisis in China. It seems as if the spread of the Gospel in China may be greatly hindered. But God is still on the throne! He still hears and answers prayer! The undersigned Committee calls upon Christians everywhere to unite in observing **Friday, March 25, 1949,** as a World-Wide Day of Prayer for China — with fasting wherever this may be possible. Please pray for four great objectives:

1. That the Gospel may continue to be proclaimed and mightily advanced in China.

2. That the lives of missionaries, Chinese pastors, evangelists, and Bible women, and Christians may be preserved.

3. That Gospels, New Testaments, and Bibles may be distributed in vast numbers.

4. That the present spiritual awakening in China may increase in power, and that a mighty, Heaven-sent revival may sweep over the land.

Let us not, however, fail to pray earnestly for China both before and after the special Day of Prayer. Long ago when Aaron and Hur held up the hands of Moses, the Israelites prevailed, but when his hands were lowered the Amalekites prevailed. Centuries later, Roman emperors carried out most cruel persecutions of the Church. Thousands of Christians were martyred. But at last in the face of God-inspired, intrepid, persistent witnessing for Christ, Emperor Aurelian had to exclaim, "Oh, Galilean, Thou hast conquered!" So today as we are faithful in persistent, believing prayer, we may take courage, led by our all-conquering Lord Jesus Christ.

(Signed)

Harold T. Commons,
Association of Baptists for World Evangelism.
George T. B. Davis,
Million Testaments Campaigns.
Charles J. Grant,
Christ for America.
Herbert M. Griffin,
China Inland Mission.
Philip E. Howard, Jr.,
The Sunday School Times.
Harry J. Jaeger,
The Sunday School Times.
George A. Palmer,
The Morning Cheer Radio Broadcast.
Charles Ernest Scott,
Presbyterian Missionary to China.

(Extra copies of this Call to give to intercessors in your church or community, and to send in letters to praying people, may be had free of cost. Address The Sunday School Times Company, 325 N. 13th St., Philadelphia 5, stating the number you need and your name and address.)

International Uniform Lesson

LESSON 12. MARCH 20. SPECIAL TRAINING OF THE TWELVE

Mark 6:7-12, 30-44; Luke 11:1-13; printed text, Mark 6:30-32; Luke 11:1-4, 9-13

Golden Text.—Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Luke 11:10

King James Version

Mark 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

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The Lesson as a Whole

By H. A. Ironside, Litt.D.

Approach to the Lesson

GREAT indeed were the privileges of the Twelve to be under the direct tutelage of the Lord Jesus Himself for the three or more years of their training. They were students of the Prince of teachers, who had undertaken to prepare them for the great task of world evangelization. Of all the lessons they had to learn none was more important than that of prayer. Prayer is the normal expression of divine life, just as breathing is of natural life. Of every new-born soul it can be said, as of Saul of Tarsus, "Behold, he prayeth" (Acts 9:11). But there are certain important spiritual laws in connection with prayer which are only learned in fellowship with our blessed Lord. He was Himself a man of prayer, in the days of His humiliation here on earth, and He is still the great Intercessor at the Father's right hand.

What is commonly called "the Lord's Prayer" should rather be designated "the Disciples' Prayer." Jesus never could use this prayer Himself, because it includes the plea for the forgiveness of sins, and He was ever the sinless One. It was never intended, apparently, to be used in a formal way, for there is no mention of such use anywhere in the Book of Acts, or in any of the Epistles, which give us church practice as well as doctrine. But it is a model upon which all our prayers may well be formed. Used in this way, it fulfills the purpose for which it was given. We need to remember that it was part of our Saviour's instruction to His own disciples. No one else is entitled to come to God in this way. When He is known as Father we are invited to bring our petitions to Him, assured that He delights to answer. If He seems to be indifferent, as in the case of the friend who did not attend to the request of his neighbor immediately, it is only to test our faith and perseverance.

The Historical Setting

The incidents recorded in this lesson took place during our Lord's Galilean ministry in the year A.D. 29. At this time the Lord Jesus and His disciples were journeying from one Galilean village to another, preaching the Word and healing those who were afflicted with many different ailments.

Verse by Verse

Mark 6:30.—*"The apostles . . . told him all things . . . [that] they had done."* They had just concluded their first mission to the cities of Galilee, carrying the message that all men should repent (*v.* 12). Empowered by the Holy Spirit, they had wrought many miracles to accredit their testimony. Upon their return they gathered about their Master and with eager enthusiasm related the many things they had been enabled to do.

Verse 31.—*"Come ye . . . apart . . . and rest a while."* It is evident that the Lord saw they were overwrought and perhaps overly occupied with service. So, in His tender consideration, He led them away from the busy city or village scene out into the countryside, where they might find rest and refreshment for both body and spirit. Christ's servants often get so taken up with their work for the Lord that they neglect their own physical and spiritual needs and so really hinder their usefulness.

Verse 32.—*"They departed into a desert place by ship privately."* In order to reach the quiet country place He had in mind they entered a little ship and crossed over the sea to one of the lovely, open districts on the northeastern shore of the Sea of Galilee. Here, however, the throng soon followed when the people learned where Jesus and His disciples had gone.

Luke 11:1.—*"Lord, teach us to pray."* It was the example of the Lord Jesus that moved His disciples to make this request. They were used to the formal prayer of the synagogue, but as yet knew little or nothing of prayer as communion of the spirit with God, our Father.

Verse 2.—*"When ye pray, say, Our Father."* It is only those who have been born of God who are entitled thus to address Him. The petitions that follow in this verse all have to do with worship and concern for the recognition of the divine authority over the hearts of men.

Verse 3.—*"Give us day by day our daily bread."* In these words the disciples expressed their dependence upon the Father for their food and all the necessary things to sustain human life.

Verse 4.—*"Forgive us our sins; for we also forgive every one that is indebted to us."* It is restorative forgiveness that is in view here—the Father's forgiveness of an erring child. If we do not forgive others freely, we have no right to expect forgiveness ourselves. *"Lead us not into temptation."* That is, do not expose us to that which we will not have strength to resist, but *"deliver us from evil,"* or the evil one, who is ever seeking to mislead us.

Verse 9.—*"Ask . . . seek . . . knock."* It is for our own soul's good that we become earnest in our supplications, pouring out our hearts in unremitting intercession, literally storming the gate of the storehouse of blessing until the answer comes. God will never deny the prayer of faith.

Verse 10.—*"Every one that asketh receiveth."* The promise is very broad.

does not ignore instruction given elsewhere in regard to prayer, but it speaks of that which is normal: the believing soul going to God in unselfish intercession, counting on Him to meet every need. He can be depended upon to honor His Word and to give according to His infinite wisdom. Prayer is not trying to make God willing to bless. It is taking that place before Him where He can bless consistently with His own holy nature.

Verse 11.—*"If a son shall ask bread . . . will he give him a stone? or if he ask a fish, . . . a serpent?"* Just as no loving, earthly parent would disappoint his pleading child by giving what was worthless or harmful instead of the good sought, neither will God (though He reserves the right to give according to His wisdom rather than according to our asking) ever give what will, in the long run, be a disappointment to us. If He substitutes something else for what we ask, we can be sure it will be better than that for which we have pleaded.

Verse 12.—*"If he shall ask an egg, will he offer him a scorpion?"* The egg would sustain life; the scorpion would destroy it. No loving parent would thus deceive his child.

Verse 13.—*"How much more shall your heavenly Father give the Holy Spirit to them that ask him?"* This is the supreme gift for those who have trusted the Son. The Holy Spirit is the abiding Guest in the heart of all believers. His power will be made manifest in their lives as they are yielded to God, who is the source of all blessing.

The Heart of the Lesson

It has been well said that "Christ never asks of us such heavy service as leaves no time for resting at His feet." We will accomplish more if we spend more time in prayer and in quiet communion with our Lord. The prayer outline given by Jesus was intended to guide His disciples as to how to approach the Father and what petitions to bring before Him. There seems to be no evidence that this prayer was ever intended to be used in a merely formal sense; but it forms a basis for us to pattern our petitions upon.

Lesson Outline

1. The overwrought disciples (Mark 6: 30, 31)
2. The considerate Master (vs. 32, 33)
3. The inquiring pupils (Luke 11:1)
4. The Lord teaches how to come to the Father in prayer (vs. 2-4)
5. Promises for those who pray (vs. 9, 10)
6. The Heavenly Father's care for His children (vs. 11-13)

Special Lesson Topics and Truths

Praying for the Holy Spirit. We need to remember that it was before Pentecost that our Lord gave instruction to His disciples regarding prayer for the gift of the Holy Spirit. He came, as recorded in Acts 2, to abide in the Church and in the individual believer forever. Nowhere in the Epistles are we told to pray that we may receive Him, for "if any man have not the Spirit of Christ, he is none of his." But we should be much concerned about being filled with the Spirit and be careful not to grieve Him by any waywardness or hidden sin. It is as we walk in obedience to the Word that the Spirit fills us and controls us for the glory of God. We need to pray that we may be kept from anything that would hinder the Holy Spirit from working in and through us.

Summaries and Applications

We are all inclined to put such emphasis upon our work for the Lord that we are in danger of neglecting the necessity of spending time alone with Him, learning at His feet, and enjoying communion with Him.

In prayer we should, first of all, quiet our souls before God that our hearts may go out to Him in worship as we contemplate His glory and majesty.

As we pray "Thy kingdom come" we look on in faith to the time when our blessed Lord will return and will set up His Kingdom in manifest power over all the world.

Not until that day of the Saviour's triumph shall the will of God be done on earth as it is done in Heaven. But we should seek daily to make His will supreme in our lives.

God never tempts anyone to sin, but, at times, as in the case of Hezekiah (2 Chron. 32:31), He leaves one to himself to make what is hidden in the heart fully manifest.

WINONA LAKE, IND.

Last Week's Lesson

11. March 13.—Jesus' Ministry to Human Need. Mark 5; 6:31-44; Luke 7:18-23; 19:1-10

Next Week's Lesson

13. March 27.—Jesus' Ministry to Gentiles ..... Mark 7:24-37; Luke 7:1-10

Questions for Teacher and Class

By J. C. Macauley, D.D.

HOW should a vacation be used?

2. What makes this practically impossible at the scene of our labors?

3. Why is "getting away" necessary for a clear view of the work?

4. What two requests did the disciples make to the Lord concerning their spiritual life?

5. What light does this passage throw on the character and ministry of John the Baptist?

6. How would you analyze this lesson in prayer?

7. How would you harmonize verse 4a with Ephesians 4:32?

8. What is the big point taught in the story?

9. What progression is indicated in verse 9?

10. Does it not seem inappropriate to ask the questions of verses 11 and 12 with God in view?

(Answers on page 212)

From the Platform

By Joseph Edwin Harris

A Prayer Before the Lesson.—Holy and loving Father, giver of all good, we have received of Thee more blessing than we can recount. So we lift our hearts to Thee in glad thanksgiving for all Thy many kindnesses and all Thy good gifts. Thou hast not rewarded us according to our iniquities, but hast laid our sin upon Thy Son, to deal with us in mercy. Let us never belittle or excuse our sin, neither presume upon Thy mercy. Keep us hating evil, loving good, striving against temptation, and finding victory through Christ. Purify our hearts and give us Thy Holy Spirit in such fullness that our lives may abound in love, joy, peace, and all the fruit of the Spirit. So may we abound unto every good work that we shall be a blessing to many. Give peace in our time, O Lord. Restrain the evil passions and ambitions of men. Give us wise and righteous rulers, and may all people see that without Christ men and nations perish. So may men everywhere honor and obey Him. Grant Thy tender mercies to all sufferers today, and shed through all the world the light of the knowledge of the glory of God in the face of Jesus Christ. Do according to all our need for the sake of Thy dear Son. Amen.

After the Lesson.—In the days before the automobile a preacher hired a carriage to get to a church where he was to speak. On the way he asked the driver if he ever prayed. The man said, "No," but promised he would pray each day a short prayer the preacher offered to teach him. This was the prayer, "O Lord God, for Jesus Christ's sake, give me Thy Holy Spirit." Years later the two men met again, and the preacher

FOR SEEK THE HIGHEST HOLY GOOD GHOST

found the carriage driver had become a Christian, had stopped drinking, and was a greatly changed man, happy in his home and prospering in his own business. God had indeed given him His Holy Spirit.

Why did the preacher give him a prayer asking one gift only, and that the gift of the Holy Spirit? Because that was the greatest gift God could give him, and the one he needed most. In olden times men used to discuss what was the *summum bonum*, as they called it—the highest good. Well, that ques-

tion is settled by the last verse of our lesson, "How much more shall your heavenly Father give *the Holy Spirit* to them that ask him?" Among all the many good things prayer may obtain, the gift of the Holy Spirit is here singled out because it is the best of them all. You see, the Holy Spirit shows us our need of Christ, leads us to trust in Christ, and changes us into the likeness of Christ. If we are Christians it is because God has given us His Holy Spirit, and to be the better Christians we ought to be, we need God's Spirit in yet greater measure. "Ask and ye shall receive."

VANCOUVER, B. C., CAN.

The Busy Men's Corner

By Tom M. Olson

"And the apostles . . . told him all things" (Mark 6:30).—Earlier in this Book, the Lord is seen calling the Twelve to Him. And we know that His purpose in calling them was twofold: (1) "that they should be with him," and (2) "that he might send them forth to preach" (chap. 3:14). And, for some time they were *with Him!* Blessed companionship! They were highly privileged to hear what He had to say publicly and privately. They observed how He met every phase of human need and how triumphantly He overcame all phases of Satanic opposition. And the latest thing they had seen, according to our chapter, was that "he could there [in Nazareth] do no mighty work" (v. 5). They saw Him marvel because of the unbelief of the people. How often, in their service for the Lord, they would have occasion to recall the fact that faith receives the blessing, while unbelief hinders it!

Their special training over, they were sent forth by Him and empowered by Him to preach as He preached, and work as He worked. They were His representatives. We know not their varied spheres of labor, but we do know they "preached that men should repent," and they cast out many demons, and healed many that were sick.

They returned to the Lord and told Him all. What a reunion and what a rehearsal! No details are given us as to what they wrought and taught, but one can easily imagine it was an exciting review. The Lord patiently listened, then prescribed rest for the workers.

Servants of the Lord today, realizing that the need is great, and the laborers few, and the time short, wish to do as much as possible in the honorable and glorious service of their Lord. Every servant worthy of the name would rather "wear out than rust out"; but it must be remembered there is a definite distinction between *rust* and *rest!*

Someone has said, "If you do not 'come apart' in response to the Lord's invitation, you will soon fall apart!" Dr. Morgan quotes Amiel as saying: "We must know how to put occupation aside, which does not mean that we must be idle. In an inaction which is meditative and attentive the wrinkles of the soul are smoothed away. The soul itself spreads, unfolds, and springs afresh; and, like the trodden grass of the roadside, or the bruised leaf of a plant, repairs its injuries, becomes new, spontaneous, true, and original."

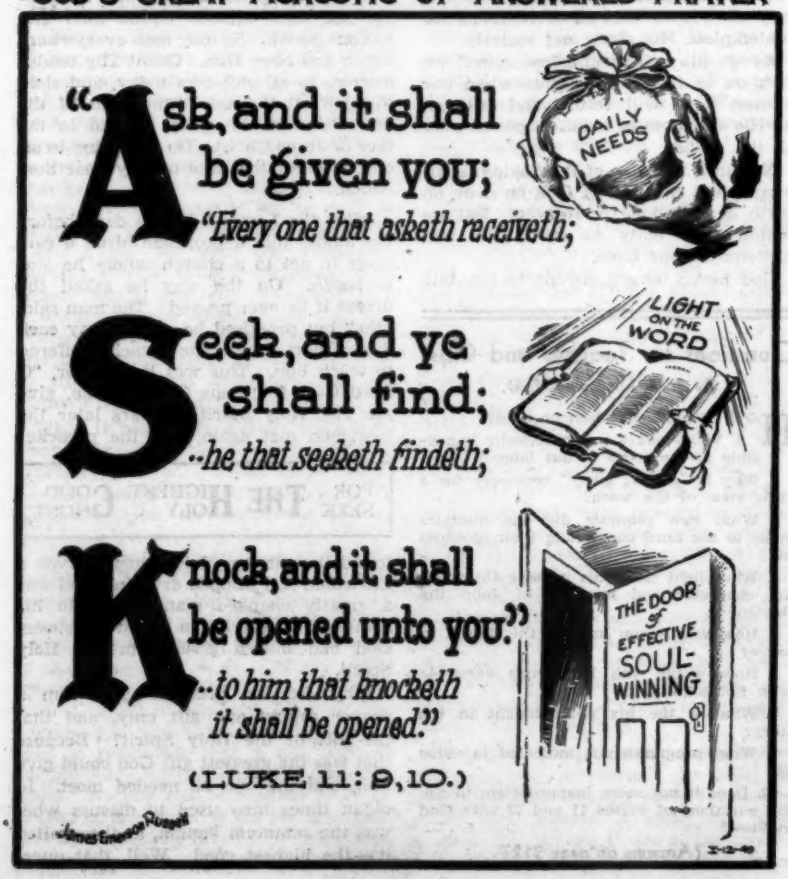
An exploring party in Africa had employed a group of native carriers to accompany them into the interior. Being in a hurry to reach their objective, the party was pushed relentlessly for several days. Finally, the natives sat down and would go no farther. Asked what was the matter, the natives replied: "We are waiting for our souls to catch up with our bodies!"

"Lord, teach us to pray . . ." (Luke 11:1).—Prayer was an essential part of their special training. I have a friend, G. H. Lang by name, who wrote a brochure in which he proved and illustrated the thought that praying is working, and not merely an adjunct to working. When a righteous man prays, he works. For prayer in the Spirit of God effects through the believer His will, and is, indeed, a putting forth of His energy (Eph. 6:18). Moreover, praying is not only working, it is the very highest order of working. It is that work which by itself brings to pass results which all other efforts of man cannot effect.

Consider the place prayer had in the life of the Lord Jesus Christ. At the very beginning of His public life, He is seen praying (Luke 3:21). At the height of His fame, "he withdrew himself into the wilderness and prayed" (Luke 5:15, 16). When opposition arose, He "went out into a mountain to pray" (Luke 6:11, 12). From Luke 9:18 and 18:1 we would gather that prayer was His constant practice. His transfiguration followed a season of prayer (Luke 9:28). In Gethsemane, "being in an agony he prayed more earnestly" (Luke 22:44). Who can forget His prayer of John 17? He prayed while upon the cross (Luke 23:34). And now He "ever liveth to make intercession" for us (Heb. 7:25). And one day He will ask and receive the Kingdom (Psa. 2:8).

For those who say they do not know

GOD'S GREAT ACROSTIC OF ANSWERED PRAYER



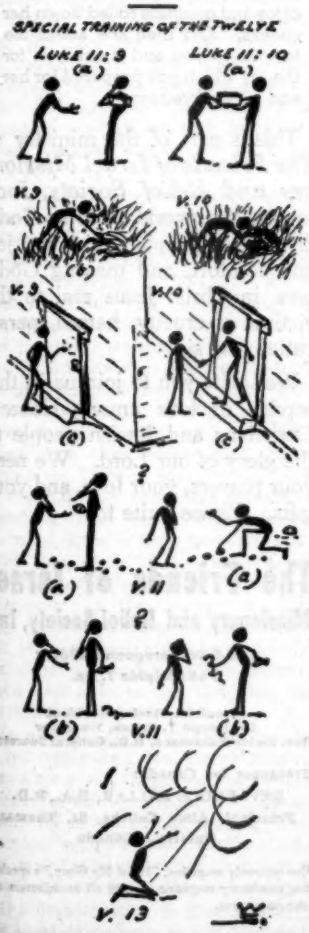
how to pray, the following incident should point a way. A small heathen boy who had just learned the alphabet was seen one Sunday morning on the hillside, with his hands clasped together and his eyes closed. He was repeating the letters of the alphabet over and over. The missionary drew near, and asked him what it meant. He replied, "I was praying." "But why," asked the missionary, "did you repeat the alphabet?" "Well," he said, "I felt I must pray, and as I knew no prayer, I just said the alphabet, knowing that the great God would put them into words for me" (*Canadian Epworth Era*).

"How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.)—It was proper before Pentecost to pray for the Holy Spirit, but before the Lord ascended He said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit" (John 14:16, 17). That prayer was answered at Pentecost (Acts 2). Now, upon believing, one is sealed with the Holy Spirit (Eph. 1:13). We are exhorted: "Grieve not the holy Spirit"; "Quench not the Spirit"; "Be filled with the Spirit."

WAWONA, CALIF.

Little Jetts Teach the Lesson

By Wade C. Smith



Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, my father owned and operated a flour mill. It was a fascinating place to me, and I spent many hours after school and at other odd times watching the men in the various departments of the three-story plant as they performed their respective tasks. On the outside platform the wheat was unloaded from farmers' wagons and into the hopper, then it was carried by elevator cups to the top floor and from there funneled down into the big grindstones. It was fun to hold my fingers in the fresh, hot, whole wheat flour as it came gushing out from between the millstones into another system of elevator cups which carried it back upstairs to be bolted, separating the bran from the pure white flour; then to watch the packers as they sacked the flour into 25, 50, and 100 pound sacks and 200 pound barrels.

But the place of chief interest to me was the engine room, where Gus, the engineer, operated the big, powerful steam "horse" that pulled the load. Gus was a giant of a Negro, as black as the coal he continually shoveled into the three doors of a white, blazing furnace. He was a kindly, easygoing sort of man, alert, but very quiet, who moved about the engine room with a knowing, confident air that made you sense at once he knew his business. My father thought a great deal of him and valued his services highly. He was nice to me in a quiet way and seemed not to mind if I followed him round as he attended different parts of the big machine, taking off tops from the oil cups here and there and pouring in a little oil, or with his wrench slightly adjusting a nut or a gadget.

Of course this was an old-fashioned engine, for it was many years ago—though quite up-to-date for its time. I loved to be in there when the engine was stopped or started, as it might happen to be morning, noon, or evening closing time. To start the engine, Gus would first see that his furnace was at white heat; then he would go to the steam chest and carefully turn a wheel that opened a valve; then another; touched a little gadget at the top that emitted a sharp jet of steam. Then to the back of the great flywheel which reached nearly to the top of the engine room. There he would take hold with his hands and give it a strong but gentle lift—

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and off she started; slowly at first, but gathering speed, until the whole big thing was in high gear.

That operation delighted me beyond expression. I never missed it, if I could get there at the proper time. One day in the middle of the morning while I was in the mill, suddenly the whole plant came to a standstill. Something had gone wrong with the engine. The operatives rushed out to the engine room — I following close behind. The engine had stopped of its own accord; and big, quiet, patient, faithful Gus was peering into the steam chest, from which he had removed the housing. He was plied with questions, but seemed not to hear; just kept peering in there and picking at something with a screwdriver. Directly my father came in. "Know how to fix it, Gus?" he inquired quietly. "Boss, I'm afraid I don't know." Gus was plainly embarrassed.

Father went back to the office and telephoned a machine shop to send their best mechanic quickly as possible. He came promptly; had a little kit of tools in his hand. He went to the other end of the steam chest, loosened a couple of bolts, removed a plate covering, put his screwdriver in the opening, and poked something with it about a minute; replaced the cover, and turned to Gus. "Now start your engine as you usually do." Gus went through the routine with the valves, and back to the flywheel; a little lift there, and off she went like nothing had ever been wrong, and flour resumed its tumbling out from between the grindstones.

In the office the mechanic wrote on a slip of paper. It was his service charge: fifty dollars and fifty cents. My father looked a bit puzzled. "I'm glad to pay your service charge," he said, "but I'd like to know what the fifty cents is for." "That is for what I did," replied the mechanic. "And the fifty dollars?" said my father, with a rising inflection. "That's for knowing how," answered the mechanic as he receipted the bill.

Fellows, I'm telling you this incident for just one purpose. It is the heart of today's lesson. What you need above all things is to *know how*. The Lord Jesus is saying in the text: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." No matter how strong, how healthy, how wealthy, how talented you may be, unless you *know how*, you will come to a standstill; worse than that, you will be slipping back — if indeed you do not go headlong over the precipice. You *must* know how. And the only source of knowing how is the Word of God. Jesus Christ is the Word (John 1:1-4).

God has put you in possession of a marvelous and complicated piece of machinery — if you can call the human body that — and topped it with the miracle of mentality. Its structure and its processes are far beyond the power of

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any human science or skill to duplicate or even pitifully imitate. Yet you are in control and have been given possession. It is something like your sliding under the wheel of a late model, high-powered car, presented to you that you may "go places." That is a weak illustration, for it is a far greater wonder, this "machine" in which you are to travel the highway of life. How vital it is to know how! You don't know what awaits you just around the next curve — but He does! He wants you to ask Him *how* — daily — hourly: yes, be momentarily listening for His unfailing, answering, infallible voice. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

FONTANA DAM, N. C.

My Class of Girls

By Vivian D. Gunderson

JESUS TRAINING HIS WORKERS

ASSIGNMENTS: Helen, please be ready to tell us how the Lord Jesus trained His disciples to witness for Him (Mark 6:7-12). Verna, see if you can find out how He trained them to have fellowship with Him (Mark 6:30-32). Donna, prepare to tell us how He trained them to serve others (Mark 6:33-44). Mary, see what you can learn of how Jesus taught them to pray (Luke 11:1-13).

A man who had not been saved very long met with a severe and painful accident. We went to see if there was anything we could do for him and also to encourage him in the Lord. We feared that since he was only a beginner in the Christian life, he might say, "Why did the Lord let such a thing happen to me?" But he did not say that. What do you suppose he did say? He said, "I am so grateful to the Lord that He is bothering to train me." As we went home that day, Mother said, "There is a man the Lord is going to use. Instead of complaining about his trouble, he is taking it from the Lord and seeking to learn of Him." Sure enough, not long after that some of his relatives started coming to Sunday school. They were so impressed by the change in him that they wanted to learn his secret. A number of them have since been saved. Because he was willing to be trained, the Lord was able to use this man for the salvation of others.

In normal school we learn that telling is not teaching. No matter how many times we say a thing, we have not really taught it until someone has learned it. Teaching is more than telling. Just so, training is more than teaching. A person may be taught what he ought to do, but he is not trained until he *does* it.

Our lesson today is about the training the Lord Jesus gave to His disciples. He taught them many things, but He did more than that. He trained them.

In our lesson today we will find four things which He trained them to do. And we must let Him train us in the same four things if we are to be workers for Him. If we do not submit to His training, our lives will be absolutely worthless.

Helen will tell us how the Lord trained His disciples to witness. (He sent them out. He gave them power. He gave them definite instructions.) Today the Lord sends us out to witness for Him. He gives us the power if we are willing to go, and He will guide us if we wait upon Him. How many of you have had the joy of leading someone else to Christ? Just this week a younger girl in our Sunday school witnessed to one of her friends at school. This girl became so concerned about her soul that the two of them went to call on my sister after school for the express purpose of getting this other girl saved. How happy they both are now, and how happy we are, too!

Verna will tell us how the Lord trained His disciples to have fellowship with Him. (He had them return to Him and tell Him all that they had done, and He took them away *with Him* for a rest.) How often do you tell the Lord Jesus what you have done? It is true that He knows everything, but I believe He wants to hear our experiences from our own lips. Make it a habit to tell the Lord every night the things you have done or what has happened to you during the day. Spend time with Him alone, and your ability to have fellowship with Him will grow.

Donna will tell us how the Lord trained His disciples to serve others. (He told them to give food to the multitude. They could not. Then He sent them to find out what was available. He told them to get the crowd seated in an orderly manner. He multiplied the food and then had the disciples pass it out. Afterward, He had them gather up the fragments so that nothing would be wasted.) See how much He taught them in that one incident, (1) To feel that the hunger of the multitude was their responsibility, (2) To see what they could produce to help, (3) To do things in an orderly manner, (4) To get what was needed from Him, (5) To serve the people with their own hands, (6) To see that nothing was wasted.

What valuable training this was! We shall never be effective workers for the Lord unless we are willing to put ourselves out for others and to minister to the physical needs of people, as well as the spiritual ones.

I believe one reason so many boys and girls and young people are saved in Bible camps is that the workers are constantly helping them in every way. They see that their physical needs are cared for, and they try to give them a

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good time. I have seen leaders rise cheerfully at midnight when they had had less than an hour's sleep to get someone a hot water bottle, or to cheer up some homesick camper. And often those same campers came to know the Lord before the end of the conference.

This attitude of serving others helps everywhere. A Christian girl I know worked in a department store. One day one of the other employees, who was not at all interested in the things of the Lord, said to her, "What makes you so different from the rest?" The Christian girl said, "How do you mean?" She said, "Oh, you always seem to be happy, and you are constantly trying to do something for someone else." This gave the Christian girl an opportunity to witness for Christ. And later on she was privileged to lead this same girl to Christ.

Mary will tell us how the Lord Jesus taught His disciples to pray. (1) He set the example. (2) He taught them to come to God as Father. (3) He taught them to be persistent in prayer. (4) He taught them to pray in faith. If we are to be workers for the Lord we must learn to pray. I believe it would be a good thing if each of us started her devotions every morning for a time with the prayer, "Lord, teach me to pray." Nothing is too big to pray about and nothing is too small.

A Christian girl in our town is taking care of her sick mother, and trying to get meals for the family. Friends bring in things sometimes, but she has the responsibility of keeping things going. One week-end lately found her too tired to make a dessert for the Sunday dinner, so she prayed that someone would bring in something. Before night she had twelve doughnuts, twelve cupcakes, and a pie. Wasn't that wonderful! The Lord of glory keeps the whole universe in motion, yet He stooped to put it into the hearts of three different people to send dessert for dinner. That is the bountiful way He delights to give.

To whom can you witness for Christ this week? How much time can you set aside each day for fellowship with Him? Let us see if we can each find a way in which to help someone this week, and let us start praying as we never have before. "For *every one* that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:10).

FERNDALE, WASH.

For Primary Teachers

By Ethel S. Low

LAST Sunday we began to talk about praying, and here is today's lesson on learning to pray. Let's start at the beginning. Can just anybody pray? We hear people who do not even believe in the Lord Jesus Christ talk about praying. In times of great danger almost every-

body prays. Yes, down deep in the heart of almost every person there is a desire for help in times of awful suffering or danger, and they cry out to some god. Heathen people who never heard of God or Jesus Christ pray to their gods of wood and stone. But they do not get any answers to their prayers; nor do the heathen in America get answers.

God has made rules about praying, and the very first one is that the person praying must believe in Him and in His Son, Jesus Christ. That is the first rule for all of us. Of course a tiny child, too young to understand, can be taught to say a prayer, and just as soon as he is old enough, he should be told about the Lord Jesus Christ, so he can believe in Him.

I hope every one of you believe in the Lord Jesus Christ as your own Saviour. Then you can pray, believing. If you believe in Him, you know He can do all things. No prayer is too hard for Him to answer. Then you wonder why you do not always get what you pray for. Wait a minute. Does your mother always give you everything for which you ask her? Of course not. Why not? That's right, it would be harmful for you, and because she loves you, she does not let you have harmful things. God does just the same, only that His wisdom is far greater than Mother's, and He sometimes refuses us things that Mother would let us have. So when we pray, we should ask for things—if they are God's will for us.

A few years ago, we lost a beautiful little granddaughter, and her oldest brother prayed that God would not send another girl to their house, because, as we learned later, he was afraid we would all forget Sharon and not love her any more, but would give all our love to the new baby. But God in His mercy sent another little girl to comfort the sorrowing father and mother. It was hard to make Norman see that God heard his prayer, but God knew Norman would need a little sister, and Norman's prayer was not according to God's will. Now, after four years, Norman has forgotten that he ever prayed that prayer, and he loves his dear little sister Janette as dearly as he loved Sharon, though he has never forgotten Sharon, and always says he has two sisters, one in Heaven with Jesus. So you see, we do pray foolish prayers sometimes, and God mercifully does not give us our requests.

But sometimes when we are very stubborn and just insist on something, God lets us have it, and, oh, how sorry we are after awhile! Don't you remember how Israel demanded a king, one that would be good looking and go out to war and lead their army? How happy

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HOW THEY WORK Select any one of the 16 designs for use by the entire class. Provide each member with a card. Every Sunday he is present and on time give him a small gummed seal—a rabbit, lily, pony, chicken—or whatever seal is intended for the card used, for the child to stick to his card. New pupils are given cards with enough seals to bring them up with the rest of the class. While a card may be used for as many as thirteen Sundays, it should not be used after class interest lags. Select a new design regularly.

HOW TO PLACE YOUR ORDER
Choose the design you wish for your class. Order one card for each class member and a few extra cards for new pupils. Order as many seals as you have cards, multiplied by the number of Sundays you plan to use the design selected. The seals are sold in packages containing 100 seals. Packages cannot be broken.
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Please order Cards and Seals by Number and Name

No.	CARD	No.	SEAL
71	Airplanes	71	Airplanes
72	Baby Chickens	72	Baby Chickens
73	Bunny Rabbits	73	Bunny Rabbits
74	Butterflies	74	Butterflies
75	Christ Blessing the Little Children	* 75-B	Boys
		* 75-G	Girls
76	Christmas Tree	76	Candles
77	Collie Dogs	77	Puppies
78	Easter Morning	†78	Easter Lilies
79	The First Easter	†79	Easter Lilies
80	The Good Shepherd	†80	Sheep
81	Kittens	81	Kittens
82	Little Bo-Peep	†82	Sheep
83	Noah's Ark	‡83	Animals (assorted)
84	Shetland Ponies	84	Ponies
85	Squirrel	85	Squirrels
86	Turkey	86	Turkeys

*For No. 75 (Christ Blessing the Little Children) Boy seals and Girl seals are packed separately, 100 to the package. Specify which is wanted.

†Seals No. 78 and No. 79 are the same. Seals No. 80 and No. 82 are the same.

‡Seals for No. 83 (Noah's Ark) are different. There are 13 seals, each representing one pair of animals, packed 8 of each seal to the package.

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73 Bunny Rabbits

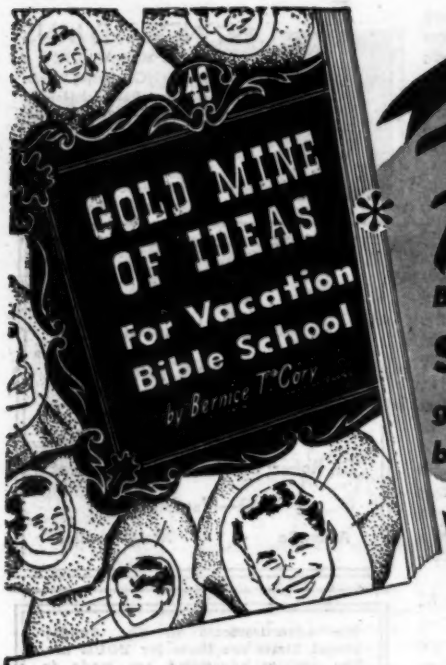
74 Butterflies

83 Noah's Ark

79 The First Easter

80 The Good Shepherd

72 Baby Chickens



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they were when God let them have Saul! He was such a fine looking young man. But what a sorry king he was! He was not God's choice, but God let them have their way.

Many of you begin to pray with "Now I lay me down to sleep," and then after awhile you learn the prayer Jesus taught His disciples, "Our Father . . ." That is the model prayer Jesus gave to His disciples, for it has in it all the things a prayer should have. Perhaps you do not know that that prayer is not all asking. First comes worship, after you have called God "Father." "Hallowed be thy name." Then a prayer for all the world, that God's will may be done in all the world. Then we ask for daily bread, and forgiveness of sins, and for God's leading away from temptation, deliverance from any harm or evil that might threaten us, and then the prayer closes with praise, "Thine is the kingdom, and the power, and the glory, for ever."

Whether you pray the disciples' prayer or your own, it should have all these things in it. Don't be a "gimme" Christian, always asking God for things and forgetting even to thank Him. Be a praising Christian!

FELTON, CALIF.

For Junior Teachers

By Ruth E. Dow

Topic and Scripture: Jesus Trains His Helpers (Mark 6:7; Luke 11:1-4, 9)

ONE, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve. What do you think of when I say the number *twelve*? (Hours on the clock, months in the year, the twelve disciples.) Draw a large clock face by making a large circle. It is easy to space the numbers around it if 12 and 6 are put first at the top and bottom, then 3 and 9 for the quarters, followed by the intermediate numerals. Hands may be drawn at 10 and 12. As pupils recall the names of the twelve disciples, a name may be written outside the clock face opposite each numeral. If any are forgotten, turn to Mark 3:16-19.

What kind of work did the Lord ask these men to do as time passed from hour to hour long ago? What happened one day when they planned to spend a few hours on a restful vacation together? Whom does the Lord have for helpers now as the hours go by day after day? "We are God's fellow-workers" (1 Cor. 3:9, Memory Verse, R.V.). This hour at Sunday school is part of the training for His workers now. Are you ready for a new lesson?

Let us listen to the Lord as He gave a lesson to His helpers of long ago. (Read from the Bible Luke 11:1-4.) Doesn't that sound familiar! You may repeat that prayer every day at home

or at school. But you do not pray it; you usually do not think what the words mean; you are saying "a piece," aren't you? Today we can learn to make it our own prayer. (If available, have in the classroom a good picture of a child praying.)

First, suppose we should say, "*My* Father in Heaven," would that make Him more real to you? (Write on the dial of the clock face leading to numeral one "My Father.") Now, how are boys and girls to pray about keeping God's name holy? (Write on the dial by numeral two, "Keep God's name holy.") What about your lips saying God's holy names carelessly, and swearing? If you are a Christian, any bad thing you do brings disgrace to His holy name, just as a bad boy brings disgrace to his earthly father. After discussion, several pupils may pray, expressing individual petitions to honor His name in speech and act.

"Thy kingdom come" may be interpreted as a prayer for the salvation of a member of the family or a friend. On the clock may be written, "Save ——." Prayers may be silent or oral, depending on the unity of the class. For the next petition, make the application personal: Do you obey what God tells you to do, as quickly and willingly as an angel in Heaven flies to do His will? On the clock face write, "Obey like an angel." Prayers may be offered again, unless this becomes monotonous or children are not sincere.

Fifth, comes needs for each day. "Food" may be put on the clock face, or other things that may be needed for the daily life of your group. Next comes the "Forgive me" prayer. With older children let each think of wrong things done and ask silent forgiveness. Younger children pray more freely in one another's presence. Then comes, "I forgive." This, too, should be very specific and personal for each child.

"Keep me from sin." Stress prayer for help to resist besetting sins: disobedience, lying, temper. "Keep me safe." What fears or dangers are real to the children? Again prayer.

What a short prayer the Lord's Prayer is! Yet how important is each of the prayers in it! (The children may make similar clocks to take home. Write the Memory Verse on the back.) What about ten to twelve? Turn to Luke 11:9. Here is God's wonderful promise: "Ask"—(write "Ask" by numeral ten)—and what? "Seek"—(write "Seek" and "Knock" by the remaining numerals.) You ask and work, surely God will give and help. And things will happen! Isn't it wonderful—"*My* Father in Heaven" and I, His fellow worker!

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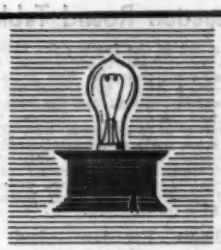

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The Illustration Round Table

Leaflets giving a list of the lessons for 1949 and explaining the conditions upon which illustrations are accepted may be had from the Times for 15 cents a copy. $1 is paid for each illustration accepted, and $2 for the best one. Illustrations must reach the Times three months in advance of the lesson, and should not be clipped from earlier "Illustration Round Tables." Preference is given to illustrations on the printed lesson text. Because of the present paper shortage, readers are asked to limit the total submitted on each lesson to four illustrations.

Sweeter Than Freedom.—*And the apostles gathered themselves together unto Jesus* (Mark 6:30). "Somehow I can't help but think of that story of the bird that was caged by its loving master. Day after day it suffered his ministrations. Finally, in a fury of resentment, it thrust itself wildly against the bars until it lay exhausted at the bottom of the cage. Tender hands lifted it up, bound up the wounds. As the days passed, the broken body mended and the companionship was sweet to see. One day, it stood well and whole in his hand, and he opened the door of the cage. For a moment it hesitated, and then it slowly rose up in a beautiful arc of flight, only to swerve and fly unerringly, unhesitatingly, to the door of its cage. Companionship with the master was sweeter than all the freedom it had known before."—*From Christian Life. Sent by Mrs. Thomas A. McQuillen, Patton, Pa.*

Modern Life's Three Words.—*Come ye yourselves apart into a desert place, and rest a while* (Mark 6:31). Someone has said that modern life can be spelled in three words, "Hurry, worry, bury." One thinks of a senator who was asked, as he rushed breathlessly along, "What do you think of the world crisis?" He replied, "Don't bother me; I'm in a hurry to make a radio speech. A crisis like this is no time to think!" The Bible has as much to say about resting as about working. Our Lord would have us come apart and rest awhile, for if we don't, we will come apart!—*Condensed from "Be Still," by the Rev. Vance Havner, in Moody Monthly. Sent by Grace Robinson, Topeka, Kans. Prize illustration.*

"He Giveth His Beloved Sleep."—*Lord, teach us to pray* (Luke 11:1). Mr. F. A. Atkins tells a striking story of a man who, through overwork, had incurred a nervous breakdown, which led to insomnia. He consulted specialists and went into nursing homes, but without avail. Every night he went to bed worn out, worried, and wakeful. He tried everything, until, through lack of sleep, life became a burden, and he even thought of suicide. But one night he began to pray. In his prayer, he told Jesus how he had heard that He helped men at the last gasp. Would He help him? He did. That night he slept for three hours. After that, he prayed every night, and got five or six hours of good, refreshing sleep. "I just tell Jesus my worries," he explained, "and turn them over to Him." "And did you tell your doctors?" asked Mr. Atkins. "I did tell one specialist," he replied, "and he declared that if all his patients would pray when they went to bed he would be a poorer man, for he would hear very little more from the victims of insomnia."—*From the Southport Methodist. Sent by J. A. Clark, Southport, Eng.*

One of the Proofs of God's Existence.—*When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come* (Luke 11:2). The daughter of an atheist once said to a friend, "I was brought up without any religion. I do not believe in God." Then she added a little wistfully, "But the other day in an old German book I came across a German prayer, and if the God of that prayer exists I think I could believe in Him." "What was that

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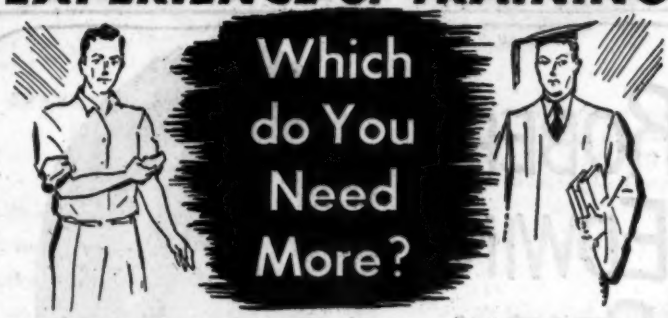

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prayer?" her friend asked. Then she repeated slowly, in German, the Lord's Prayer. The Lord's Prayer is indeed one of the proofs of the existence of God. How could there be such a thought of God, so sublime and beautiful, of man's relationship to Him, of the coming of God's Kingdom, unless God existed? The fact, too, that men for so many ages have prayed, "Thy kingdom come," is a proof that one day His Kingdom will come. —*From "Macartney's Illustrations," by Clarence E. Macartney. Sent by Grace Robinson, Topeka, Kans.*

So Old—but So True.—*Give us day by day our daily bread* (Luke 11:3). Sophie was only a scrubwoman, but she loved the Lord and read His Word daily. One morning before starting out for her day's work, she opened her Bible at random for a passage to read. Her eyes fell on these words in the Model Prayer, but she said: "Oh, that's so old; I have read that so many times, I want something new." She refused to read that and turned to another passage. When she reached the home in which she was to work that day she found that the mistress of the home had gone away and had not left any breakfast for her. The woman was gone all day, so Sophie had no lunch. When Sophie reached home in the afternoon she got down on her knees and asked God to forgive her for refusing to read the portion of Scripture to which she had turned that morning. She testifies that before she arose from her knees she heard a tap at her door. When she opened the door there stood her landlady with a nice plate of food for her. She felt that God had forgiven her and had given her her daily bread.—*From a tract, "Sophie's Sermon." Sent by Mrs. S. J. Beeker, Petersburg, Va.*

Ice—in Torrid Africa.—*Ask, and it shall be given you* (Luke 11:9). A little black child down in the heart of Africa, burning up with fever, begged the missionary to pray for ice, assuring the missionary that all things were possible with God. The missionary said it would be unreasonable to pray for ice in a place like this. The child knew nothing was too hard for a loving, Heavenly Father, and so, the child, to the amazement of the missionary, cried its prayer to its Father in Heaven. Within an hour a great hailstorm swept the hillside, and the little one soon had an ice pack on its head.—*From "The Glory of the Impossible," by Albert D. Helser. Sent by E. Edmunds, Hailsham, Sussex, Eng.*

"No Good Thing Will He Withhold." —*If ye then, being evil, know how to give good gifts unto your children . . .* (Luke 11:13). The little girl with big, round eyes was staring with rapture at the big, beautiful doll on the counter. The mother's lips quivered as she asked the salesgirl, "Could she hold it just a little while?" The salesgirl smiled understandingly and handed the doll across the counter. The little girl's eyes opened wide with wonder, then with an expression of great tenderness, she gathered the doll into her arms. Those about the counter were touched by the sight; one woman turned away to brush something from her eyes. The mother was gazing wistfully at her daughter and did not notice what went on around her. The mother finally took the doll from the child's reluctant arms. "We must give it back now," she said. "Wait just a moment, please," the salesgirl said, then quickly put the doll in a box and tied it with Christmas ribbon. She handed the box to the child: "It's for you—Merry Christmas!" To the mother she whispered, "Compliments of the store." —*Condensed from the Pathfinder. Sent by J. P. Steere, Sunnyside, Wash.*

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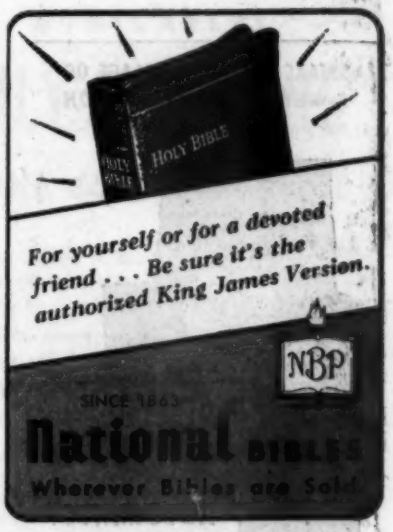

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This Week's Questions Answered

(The questions are on page 201)

1. For review of the work, renewing of the spirit, refreshing of the mind, recreation of the body.

2. The "coming and going" (Mark 6:31).

3. It helps perspective, like standing back from a picture.

4. "Increase our faith" (Luke 17:5), and "Teach us to pray" (chap. 11:1).

5. (a) That he was eminently a man of prayer; (b) that he had a teaching ministry as well as a prophetic ministry.

6. The lesson consists of (a) a model (vs. 2-4); (b) an illustration (vs. 5-8); (c) an application (vs. 9, 10); (d) an analogy (vs. 11-13).

7. The forgiveness of the sinner is unto salvation, and becomes the basis of the plea that forgiven sinners should forgive one another; our forgiving one another is a requirement for being forgiven *as children of God*, unto unbroken fellowship (Matt. 6: 14, 15).

8. It is an a fortiori. If importunity wins with unwilling men, how much more with a willing Heavenly Father!

9. A sking speaks of desire;
S eeking speaks of diligence;
K nocking speaks of determination.

10. No; because sometimes what look like stones and serpents and scorpions convey God's choicest blessings. Compare Samson's lion and honey.

WHEATON, ILL.

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, March 20

3. Launch the Offensive!
(Matt. 28:19, 20; Acts 1:8, 9)

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THUS far in this series of five topics on the general theme, "Sharing My Faith," we have considered principally our own individual responsibility—first to examine and clarify our own faith, and then to face squarely the fact that winning others for Christ is the personal responsibility of every believer. This week, using a military term, our topic directs our thoughts to the value of a united or combined effort of our church or of our own young people's group in winning others for Christ.

First, let it be noted that this week's topic is a call to *action*. Doubtless in your young people's work, you have had some experience with individuals who were good starters, but poor finishers. It is also true, however, that many things do not get accomplished for want of getting started. And this is often true of concerted effort in soul-winning. We shall never get very far until we begin, and so let us launch forth.

Note, also, that it is an *offensive* that is to be launched. All too often, Christians take the attitude that it is enough to conduct Christian meetings where the Gospel is preached, and the way of salvation is made plain. If the unsaved do not take advantage of the provisions, that is their responsibility. No doubt, many are helped by such a program, but there will be many who will be missed, if we are content to wait for them to come to hear the Gospel. You will remember that, in the parable of the man who prepared the feast and found that his invited guests were too occupied with other things to attend, he commanded his servants to go out into the highways and byways and *compel* those that they found there to come in. The Devil puts on a very active and attractive campaign to entice young people, and older ones, too, to the fare he provides. Practically every secular magazine and newspaper and radio, and every billboard proclaims in honeyed words and alluring dress the delights of the wares he offers. What do you suppose would happen if Christians put on as forceful and organized programs for righteousness and sobriety and self-control? Do you not think that, if Christians unitedly were eager and skillful in proclaiming the joys and blessings of the Christian life, many more might be attracted to these things—many that now are being deceived and fooled by what Satan has to offer?

But, if you are to conduct a united offensive in your church or in your young people's group, definite and well-laid plans are necessary. Your pastor, or someone selected by him, should be the co-ordinator of any such effort. If the effort is to include only your young people's group, then an evangelistic committee, consisting of your president, your activities chairman, your prayer meeting chairman, and any others your president selects should form an evangelistic committee to work with your pastor. If your entire church is uniting in the campaign, then your pastor will be glad to have the help of your evangelistic committee co-operating with the larger com-

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mittee that he may appoint for the entire church.

One way to begin is to divide the community served by the church into smaller areas, and then to enlist from your believer membership as many teams of two as can be obtained for house to house visitation in each area. Usually it is important to have your pastor conduct several classes for those who are going out to do this house to house visitation. These classes give opportunity to instruct the visitors in the best methods of approach, how to answer questions, what Bible passages to use, how to pray with those who desire it or will permit it, and last, but by no means least, how to draw the net and actually win them for the Lord Jesus.

Doubtless your pastor will also wish to arrange prayer meetings to prepare for this evangelistic effort, and to pray for those who are actually doing the visiting. The guidance and empowering of the Holy Spirit is vital if hearts are to be opened and lives changed and a deep and permanent work is to be accomplished.

PHILADELPHIA.

Children at Home

Eko's Victory

By Amelia O. Stott

IN A village hut on the banks of an African river, a boy lay very sick on his mat in the darkness and heat. The medicine man had been called in, and had come, dressed in a wild animal's skin, and carrying a big gourd full of charms and "cures."

The boy opened his heavy eyes and started in fear as the man's painted face bent close over him. Eko was a brave lad, but he was terribly afraid of the powerful medicine man, whom everyone in the village feared.

His mother stood watching anxiously, and nearly a dozen neighbors were all wedged into the narrow doorway of the hut.

The medicine man, after gazing at the boy, turned at last to look in his gourd for the right charms to banish the evil spirit which had struck the boy. First, however, he killed a cock and sprinkled Eko with the blood; then he tied a bunch of the feathers on the doorposts. Next he hung charms in the corners of the hut, and a very powerful one around the boy's neck. Soon his fee of eggs, chickens, and corn was collected, and the medicine man departed, but the poor boy grew steadily worse.

From the window of his hut, which was built on some rising ground by the river, Eko could watch the fishermen and the canoes going up and down, and he loved doing so. But his weakness

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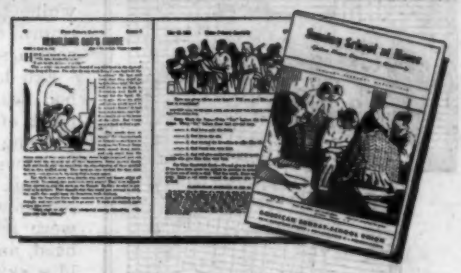

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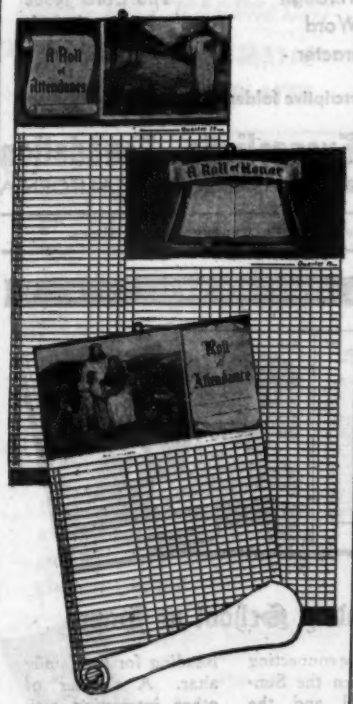

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increased, and no matter what was done for him he gradually grew weaker.

"I must take my goat to the medicine man," said his mother at last. "He can make strong soup of it and put in something to overcome the evil spirit of sickness."

Eko did not want her to leave him, but she was determined to go.

Suddenly, as he lay alone and miserable, he heard the village boys shouting and rushing to the river banks in great excitement.

"Strangers arrive," they cried, as all the men assembled, waiting to see if it were friend or foe.

Shortly afterward, Eko heard a great shout, but the voices all sounded friendly.

The "stranger" and the crowd surged past his hut, and Eko just managed to see an African dressed like a white man in khaki coat and shorts.

He guessed this must be the "Jesus" preacher from their nearest large town, of whom he had heard, but never before had he come to their little village.

The man began almost at once to tell the people about his God, and as the "place of palaver" was not very far from the hut, the boy could hear what he said.

"My brothers, if you have faith in this wonderful Saviour, nothing shall be impossible to obtain. My Book-of-True-Words says, 'Ask, and ye shall receive.'"

The preacher stayed only a little while, but the people clamored for his return, and he promised that he would return sometime if he could.

Eko lay thinking over the words he had heard. He looked out at the tiny patch of blue sky he could see from his sleeping mat, and he wondered if the preacher's God would hear his cry for healing. At any rate, he would try, for somehow he felt the words he had heard were true words. So Eko bowed his head, and then, looking at the patch of blue sky, he prayed with all his heart: "Oh, great, great God, have mercy and heal my sickness! The teacher said you could, and I believe his words."

When his mother returned, with several of the women neighbors, he refused to let them put the medicine man's charms around his neck. He shut his lips tightly when they tried to make him drink the broth that the medicine man had brewed.

"No, my mother, I have called upon the preacher's God for healing, and I believe He will do it."

In vain they begged him and urged him. Eko was determined, and at last, exhausted, he fell asleep.

In the morning he awoke feeling better. For the first time in weeks he managed to take the food his mother prepared. All day he lay quiet and not groaning with pain, just murmuring softly, "Great Jesus-God, I believe You are going to make me better."

Slowly, very slowly, he began to im-

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prove, and as soon as his strength returned he said to his mother,

"I must go and find that preacher and tell him that his God has healed my sickness, and I must find out how to return thanks."

His mother tried in vain to dissuade him because he was still weak, but Eko insisted on going at once.

As he went down and launched his canoe, the people were astonished at the strength he showed as he paddled away.

By night he saw village fires burning close to the river, and he was not sure if the people were friendly or not; yet his faith in God's care and protection was strong, and in spite of all the dangers of the forest, which lined much of the journey along the river banks, Eko felt sure that Someone was taking care of him.

At last he reached the town where the preacher lived, and said quite simply: "I have come to show you how true are all your good words. Your God has heard and healed my sickness; now please teach me what to do that I may thank Him in the right way, for I cannot be happy until I have done so."

When Eko returned to his village, he came back full of joy because he had a hope that one day soon a teacher would be sent to them; and so it came to pass in due time. That village is a little center of Christian light today, and Eko is the leader among the boys and girls.

WORTHING, SUSSEX, ENG.

"The Divine Method of Healing"

IN ITS issue of December 18, 1948, the TIMES published a comprehensive, Scriptural outline on "The Divine Method of Healing," by Dr. Joseph Taylor Britan, Chaplain of the Presbyterian Hospital in Philadelphia. It is a supplement to the two required Bible courses in the nurses' curriculum. A number of readers have expressed appreciation of this concise and unusual study of a difficult subject, and some have asked whether additional copies might be obtained.

The outline has now been reprinted in a sixteen-page pamphlet, at the following prices: 1 to 10, 10 cents each; 11 to 50, 8 cents each; 51 and more, 5 cents each. They may be secured from Dr. J. T. Britan, 51 North 39th Street, Philadelphia 4.

"What Will Bring Revival?"

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DID PROHIBITION PROHIBIT?

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. (Isa. 5: 20.)

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IMMEDIATELY after national repeal, the previously outlawed alcoholic beverage traffic launched a vast nation-wide campaign of advertising and sales promotion which still continues. It aims to make the public feel that it is fashionable and glamorous to drink.

Nearly all the great national magazines and many newspapers solicit or accept this misleading advertising, thus placing selfish interest above the public welfare. So great an evil has this misuse become that Senator Arthur Capper of Kansas sponsored a bill in Congress to outlaw Federal liquor advertising over the radio and in interstate commerce. At a public hearing, this bill received the urgent and on-the-record endorsement of organizations representing memberships equal to more than half this country's voters.

This liquor advertising was recently debunked by a local option referendum which voted 31 saloons out of Chicago's notorious 63rd Street. This was not a wet-dry contest, but a drive for decency organized by local merchants. Several reputable businesses immediately applied for every location vacated by the disreputable saloons.

Sources of the above facts cheerfully forthcoming upon request. An entirely new publication, "The Black Book of Repeal", with complete details, is yours for the asking. Mention Dept. T

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Another Hebrew Christian writes: "You cannot imagine the misery we have had to endure, and if we did not have faith in Jesus Christ it would not make sense to stay alive. Our Lord helped us during twelve years of unimaginable suffering, and now you have come to our rescue with food and clothing. Please be assured of our everlasting gratitude."

From many areas in Europe we receive similar letters of unbounded gratitude for our food shipments and other forms of relief. This ministry helps to feed the undernourished Hebrew Christians, to sustain them in their faith and to encourage the spread of the Gospel.

The homelessness, hunger, and suffering of Jews and Hebrew Christians in Europe is still very great. We earnestly plead for your prayers and gifts to support our Christlike ministry. Read Matthew 25:31-46.

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the Gospel in many lands all emphasize the desperate need for God's intervention.

The TIMES has a fifty-four-page booklet by Dr. Ernest M. Wadsworth, director of the Great Commission Prayer League and writer of the Family Worship column, entitled "What Will Bring Revival?" It contains ten articles on revival which he wrote for the TIMES a few years ago. He discusses such subjects as "The Man Power Problem," "The Need for God-Prepared Men," "The Four Laws of Conviction of Sin," "Is the Ministry at Fault?" and "Ten Tests of a Good Minister of Christ." It is printed in clear type on good paper, and bound in green art paper covers.

Copies of this booklet may be had at 25 cents each, or $19 per hundred, post paid, from The Sunday School Times Company, 325 N. 13th St., Philadelphia 5.

The Red Streak in the Y.W.C.A.

(Continued from page 199)

In view of all this one can understand how Communist top leader, Earl Browder, could chuckle:

"It is significant that the Communist Party has been able to achieve successful united fronts with church groups on the most important issues of the day. This is not due to any compromise with religion as such, on our part. In fact, by going among the religious masses, we are for the first time able to bring our anti-religious ideas to them."

It's all of a piece—destroying the evangelical character of church colleges, corrupting the Y.W.C.A., stealing Christian endowments and institutions, planning to swallow up Christian agencies in their entirety in the World Council of Churches. It is time for another sort of revolution, an uprising of Christian folk all over the land against the self-styled "liberal" theological intriguers on all their fronts.

With the New Books

Any of these books may be ordered through the Times Book Service, 1721 Spring Garden Street, Philadelphia 30. With each order of less than $3, please include 10 cents additional; and with each order of $3 or over, please include 20 cents additional for handling costs.

Calling Youth to Christ. By Billy Graham. (Zondervan Pub. House, Grand Rapids 2, Mich., $1.50.) The Youth for Christ movement has gained its fervor and power through such ardent preaching as these eight sermons by Billy Graham. Sound in the faith, Scriptural, these messages should help unsaved young people or young Christians who have opportunities to bring evangelistic

messages and want to know how to do it.

Apparently Mr. Graham has taken too lightly differences of opinion concerning worldly practices. For example, he says: "In many places young people have been debarred from Christian fellowship because they did not conform to certain standards set up by a local group. I find that throughout the world there are differences of custom. For example, in some places in the South they consider a person worldly if he goes swimming with a mixed group. In France even the most spiritual Christian drinks wine because of a lack of good water. In Holland the very finest Christian smokes" (p. 71). But it is not true that in France the most spiritual Christians drink wine, for France and Switzerland have the Blue Cross, a fine Christian temperance society. Some Christians contend that moderate drinking and smoking are harmless; but scientific studies show that they are not harmless, and they do not *help* one's testimony. The reader is warned against looking to others for standards of conduct. But it seems to this reviewer that looking to Christians who indulge in smoking and drinking is more dangerous than the kind of looking to others about which the author is concerned. Let us look rather to Paul's standard: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). The criticism that has been made should not outweigh the many fine and stirring qualities of the book.

Green Seas and White Ice. By Miriam MacMillan. (Dodd, Mead & Co., 432 Fourth Ave., New York 16; $4.) The wife of Donald MacMillan, the well-known Arctic explorer, writes in a very interesting way of two trips into the North. There is a pleasant romance in the early part of the story, in which she tells how she met and married her famous husband, who is evidently somewhat older than she. On their first trip together in the *Thebaud* Mrs. MacMillan went only as far north as Nain, Labrador, while her husband went farther north. She tells of the life of that little village, the habits of the Eskimos, and gives many interesting details about the work of the Moravian missionaries and the Eskimo school maintained by MacMillan. "Lady Mac," as she was called, thought she was going only part way on the second expedition, in the *Bowdoin*, but when she thought the time had come for her to leave the schooner, at a fare-

CORRECTION

The Saviour in the Shadows. By Robert L. Moyer, D.D. ($1, paper), was incorrectly credited in the January 8 issue of THE SUNDAY SCHOOL TIMES to the former publisher, Northland Publishing House. The book is now being distributed by Baker Book House, 1019 Wealthy Street, S.E., Grand Rapids 6, Mich.

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Sixty years ago, Russell, followed by Rutherford, published many false prophecies, such as the resurrection on or before 1920. When prophecies failed, the cult changed its name to "Jehovah's Witnesses." "SEVEN THUNDERS" (25c) will tell you about it. "SPIRITISM" (25c) tells of many experiences with mediums and fortunetellers. Children who read it will be fortified against hypnotic swindles.

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well meal she received an enthusiastic resolution signed by every member of the crew asking her to stay with them. Her husband, the captain, also added his name, and to her great delight she made the round trip to Greenland and back.

Mrs. MacMillan's descriptions of icebergs, glaciers, storms at sea, the customs of the Eskimos, and the home life of some of the Danish people are vivid and picturesque and make good reading. She gives many valuable nautical and geographical details, as well as facts about the mammals and fishes of the North. The total personnel of fifteen was made up mostly of college men, Captain and Mrs. MacMillan, and a cook from Cape Cod, who was quite a character. It is regrettable that the author feels it necessary to record his profanity. The writer would probably argue that one cannot write a sea story without including swearing, but Robert Louis Stevenson, in writing his classic, "Treasure Island," succeeded in keeping it out. Smoking in this story is of course taken for granted, and there is some social drinking. These are "spots and blemishes" in an otherwise absorbing story of exploration within the Arctic Circle. There are sixteen pages of fine photographs.

The Bow in the Cloud. By J. H. Hunter. (Evangelical Publishers, 366 Bay Street, Toronto 1, Can., $1.50.) The first of these fifty-four meditations draws comfort from the rainbow in Genesis and the "rainbow round about the throne" in the Revelation. It is a beautiful thought, that God has put His "bow in the cloud" at the beginning and end of His Word. Mr. Hunter, editor of the *Evangelical Christian* and author of several books, has a real gift for picturesque and rhythmic writing, and he frequently quotes striking phrases, sentences and couplets, and illustrations from his wide reading in the best of Christian literature. This is a collection of his short editorials in the *Evangelical Christian*, here covering two to four pages each, and woven about texts of Scripture. It is more of a companion for quiet moments when one feels the need of retirement and spiritual refreshment, than it is a book to be read through. With his skill as writer and editor, Mr. Hunter has chosen good titles, e.g., "The Right To Be Happy," "The Forgetfulness of God," "Do It Now," "Things or Life—Which?" Running through these meditations is a keen consciousness of the darkness and confusion of these days, but also a continual remembrance of God's faithfulness. Here is a fine gift book for a Christian friend, for someone in trouble or sickness; and all Christian workers will find much encouragement for themselves in these pages.

The Holy War. By John Bunyan. (Moody Press, Chicago 10; $3.50.) The conflict of this famous old book is the age-long struggle between Satan and God for the soul of man. This attractive reprint is the third in the Wycliffe Series of Christian Classics, all of which are bound in strong green cloth with red and gold end pieces and printed in exceptionally clear type on good paper. Dr. Wilbur M. Smith is Editor-in-Chief of the Series, and has edited this volume, adding to it a biographical sketch of John Bunyan, an introduction; and, at the end 171 illuminating notes, a bibliography, and indexes to persons and places, authors and subjects. "The Holy War" occupies 276 of the 378 pages.

The town of Mansoul is the battleground, and the two mighty opponents are Diabolus and King Shaddai, who founded the town and "built it for his own delight. He made it the mirror and glory of all that he made, even the toppiece, beyond anything else that he did in that country." But the enemy got in at Ear-gate and Eye-gate, corrupted the inhabitants, and set up his own officers. "Wherefore my Lord Mayor, whose name was my Lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, these he put out of place and power." Lord Willbewill was made "the captain of the castle, governor of the wall and keeper of the gates of Mansoul." "The name of the mayor that was Diabolus' making was the Lord Lustings, a man that had neither eyes nor ears." The names that Bunyan gives to his characters are easily understood and add much to the moving narrative.

King Shaddai and his son Emmanuel formed a plan to recover the town of Mansoul and first set against it "four stout generals," Boanerges, Captain Conviction, Captain Judgment, and Captain Execution. A great many personages, representing evil and good, are finally brought into the story, and the long siege portrays graphically the temptations and trials of the Christian life. The original marginal notes, with brief explanations and Scriptural references, are a welcome guide. This is a volume that all Christian workers should read and reread and keep by them for ready reference. Dr. Smith's editing is well done, and his biographical sketch and extensive notes add much to the volume.

John, the Gospel of Belief. By Merrill C. Tenney, Ph.D. (Wm. B. Eerdmans Pub. Co., Grand Rapids 3, Mich., $4.) Dr. Tenney's new treatment of John's Gospel combines many valuable features. The author, who is Dean of the Graduate School at Wheaton College, has a thorough knowledge of Greek as well as of the commentaries already written on the fourth Gospel. His bibliography covers two pages.

Dr. Tenney's discussion of John's Gospel is presented under three main divisions: its Structure, Textual Analysis, and Topical Analysis. His exposition is crystal clear, logical, and exhaustive. He throws light on many portions by

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the old-fashioned method of diagraming sentences; his subheadings and many outlines are very helpful. There are numerous charts, which show such things as the structure by chronological and geographical divisions, the distribution of verbs of knowledge, the signs, symbols, and interviews. The main part of the Gospel is conveniently divided into periods of Consideration, Controversy, Conflict, Crisis, Conference, and Consummation. The subdivisions are not strained, but fit nicely into the progress of the narrative. There are many incidental but valuable topical and word studies, as for example, the six aspects of the love of Christ revealed in John 13; the sevenfold repetition of the phrase, "These things I have spoken unto you"; the interesting discussion of unanimity, uniformity, union, and unity; the Spirit's work of conviction. Chapter eleven on "Topical Studies" suggests valuable lines of further study which may form the basis of a series of talks by ministers and Bible teachers—and it is to be hoped they will give Dr. Tenney credit for the seed thoughts.

Dr. Tenney's exposition is rich in food for the soul as well as enlightenment for the mind. For example, Christ "challenged Nathanael with the progressive possibilities of belief" (p. 82). "Two antidotes to the attitude of the world are . . . the witness of the Spirit, and the witness of the believers" (p. 232). "The Father plans, the Son perfects, the Spirit executes and reveals. The Father sent the Son; the Son sent the Spirit; the Spirit represents the Son as the Son represented the Father" (p. 239). His teaching on the vine and the branches is very rich. From time to time Dr. Tenney gives original translations of difficult texts, which are a great help to the English reader.

With this volume and his Bible at hand, the thoughtful reader could spend many months searching out and learning to understand the priceless treasures of the Gospel of Belief.

Evolution. (International Christian Crusade, 366 Bay St., Toronto 1, Can., 20c each, $2 a dozen, postpaid.) This is the tenth edition of a very useful "Handbook for Teachers and Students," approved by the American Scientific Affiliation. Its special value is in the large number of quotations from scientific men showing the weaknesses of the evolutionary theory; and much other explanatory material has been added. It now contains ninety-three pages, with a Bibliography of 223 items, besides "Books Recommended." It is a pocket-size, serious, Christian refutation of a false theory.

For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

March 14 to 20

Mon.—Luke 5:1-11. Called To Serve.

PRAYER SUGGESTIONS: "They forsook all, and followed him." These devout fishermen, as soon as they were called, left all for Christ. They settled at once the great issues of life, and decided to please the Lord rather than themselves. These wholehearted men are our models. Like them, let us wisely choose the will of God. Let us give evidence to men that we have left all to follow Christ. Choose you this day whom ye will serve. *Pray for the Evangelical Union of South America, 1008 De Groot Ave., Ridgefield, N. J.; 135 Isabella St., Toronto 5, Can.*

Tues.—Mark 4:1-9. Jesus Teaches the Twelve.

PRAYER SUGGESTIONS: "He taught them many things by parables." The disciples had "a greater than Solomon" for their teacher. They were "taught of God." And much they were taught was for their ears only. That is why Christ spoke to them in parables. It is a grand thing to discern what truth should be taught to different people. Only in this way shall we be able to give every man his "meat in due season." *Pray for the Home of Onesiphorus, North China.*

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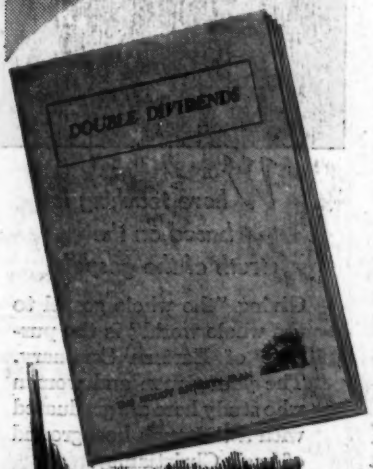

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Wed.—Luke 9:1-6. Marching Orders.

PRAYER SUGGESTIONS: "He sent them to preach the kingdom of God." Like the first disciples we, too, have our "marching orders." And like these first "ambassadors for Christ" let us be true to the trust He left us and let us seek to do our best. And above all things let "Gospel propagation" be our chief and continual occupation. Study the Lord's Word prayerfully and carefully as to ways and means of doing this. *Pray for the India Mission, Room 311, Elyria Block, Elyria, Ohio.*

Thurs.—Mark 6:45-56. A Lesson in Trust.

PRAYER SUGGESTIONS: "Be of good cheer: it is I; be not afraid." Our Lord's Word should be enough to quiet all the fears, and to guide the work of every child of God. In times of deep distress and grief a word from the Lord consoles and encourages. We have His good word of promise, so let us also, like Christ's distressed disciples, "be of good cheer." *Pray for the Industrial Orphanage Homes, Chinkiang, Kiangsu, China, J. W. Bopyer, Supt.*

Fri.—Luke 11:5-13. Jesus, a Master Teacher.

PRAYER SUGGESTIONS: "I say unto you." Who teaches like Him? He only has the words of eternal life. And the Word of the Lord endureth forever. There is finality in all He says. His "I say unto you" puts His teaching in the realm Peter calls "the lively oracles." All He said was truth; and the words He has spoken will judge all men in the last day. Is Christ the supreme teacher to you? *Pray for the Japan Evangelistic Band, P.O. Box 9866, Los Feliz Station, Los Angeles 27.*

Sat.—Acts 5:17-29.
The Daring of the Early Apostles.

PRAYER SUGGESTIONS: "We ought to obey God rather than men." The courage of the first disciples in speaking up for Christ and in doing their Christian duty was learned from Christ; but more, it was a fruit of the Spirit. The righteous are as bold as a lion. So behave and speak that men will take notice of your having been with Christ, and learned of Him. This quality is essential for real Christian success. *Pray for the European Evangelistic Crusade, 1179 Delaware Ave., Buffalo 9.*

Sun.—Acts 2:42-47. A Model Church.

PRAYER SUGGESTIONS: "Continuing daily with one accord." The early church is an everlasting wonder. Theirs was a life filled with the Spirit and with the fruits of righteousness which are by Jesus Christ. They lived Christ, preached Christ, and made men think Christ. This model church stands before all churches as their pattern, but, judged by their works, it has been adopted by very few. *Pray for a great spiritual awakening.*